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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

RITUALISTIC FILIBUSTERING.

The charge of "Americanising" our institutions is usually reserved for those friends of progress who suggest lessons from some of the best elements of trans-Atlantic life. It appears to us to have much more force against those reactionaries, who, in their passionate rebellion against the inevitable, imitate the violence of quondam slaveholders' tactics. The recent exhibitions of unpatriotic factiousness in the American Congress were deservedly stigmatised by a word that has become familiar to our own Press, though we had hoped that the sort of thing represented by it would remain for ever a foreign institution. But the tone adopted just now by organs of the Ritualistic reaction may awaken the fear that "filibustering" is not entirely alien to the ecclesiastical mind when agitated by vexation and fear. By what other name can we call an attempt to bully the highest Court of Appeal in ecclesiastical causes, and to frighten the Queen's Councillors out of their propriety by threats of disobedience, resistance, and religious war? Yet this is just the course which the *Church Times* thinks fit to adopt on the merest rumour that the Ridsdale appeal case is likely to end, as we always thought it would, in a compromise. "As a broad general rule," we are told, it is a good principle "that the Press should abstain from comments on pending suits, which might affect the decision." But an exception of course is to be made whenever there is the least likelihood of a decision against any Ritualistic practice. And therefore our valiant contemporary proceeds to lay down the law as it ought to be laid down, and to threaten the direst consequences to the Government and the country at large, if this authoritative ruling is not adopted. The legality of the "vestments" is certain. The *Church Times* says so; and there is an end of the matter. Or if the judges should presumptuously think otherwise, and vainly imagine they can put down the vestments, let them take warning. "We may as well say at once," observes the *Church Times*, "that we refuse all submission beforehand, and pledge ourselves to steady resistance." Further, "the judgment will give universal dissatisfaction." "It will be the signal for a religious war, compared with which the troubled quarter of a century gone by will be regarded as almost a peaceful epoch." And if these terrors are not enough to appal the stoutest judge on the bench, a new explosive engine, equal to any eighty-one ton gun, is advanced in the form of a "working men's society," a blast from which will be enough to blow the whole framework of the Establishment into the air. How any ecclesiastical judge can sleep in peace after this it is difficult to understand. No one need wonder that judgment is deferred till after Easter. If the deluge must come, it may as well be delayed as long as possible.

Now, this sort of thing is neither more nor less than "filibustering." It is the reckless effort of a desperate party to smash the machine if it cannot be made to work as they wish. And the temper of the *Church Times* is not the only indication of this spirit. The *Church Review* is hardly less violent. It declares that "the State, from being an adherent of the Church and its protector, has become its insulter and oppressor. It is high time Churchmen ceased to be patient with this state of things. Bad goes on to worse every day." Nor is this filibustering confined to words. The Hatcham scandal has shown that Ritualistic rebellion against law only stops short of physical force, because the police are as yet too strong for it. The English Church Union promises aid and comfort to recalcitrant clergymen. And the allusion of the *Church Times* to the possibility of frequent imitations of Mr. Tooth shows how eagerly such promises are welcomed. The Bishop of Manchester, the solitary Episcopal exponent of calm reason, though not always consistently applied, does not conceal the violence of the forces to which we point. In a sermon preached at the consecration of a new church in Manchester the other day, he declared that if the Public Worship Regulation Act were applied fairly all round it "would raise a spirit in the Church of England which would make it burst asunder." Yet, strange to say, he nevertheless maintained that the Act was a very proper one to have passed. It comes to this, then, that a legal Church can only be worked by depriving law of its essential attributes of impartiality and consistency. This is just what the Ritualists want. Both the *Church Review* and the *Church Times* put forth projects of reform which they alike represent as the only possible means for preventing disestablishment; and these schemes, though different in detail, have substantially the same end in view—the degradation of English law into a sectarian instrument for working the will of the wildest fanatics of the day. The clergy are to have legislative powers. The Crown is to abandon its patronage. The Acts of Submission and of Præmunire, together with the Public Worship Regulation Act, are to be repealed, and all the decisions of the Judicial Committee are to be declared unconstitutional and inherently null and void.

These are strange results for a machinery which, according to the apostles of Erastianism, is absolutely necessary to protect religion from its inherent tendency to sectarian violence. The valedictory address of Dean Stanley at St. Andrew's is in many aspects a noble contribution towards an alleviation of the religious perplexities of the time. But with these facts before our eyes it does sound strange when we are told that "the principle of a national establishment, which Chalmers vindicated in the interests of Christianity and philanthropy, has in these latter days more and more commended itself in the interests of Christianity and liberty." "The enlarging elevating influence," continued the dean, "infused into a religious institution by its contact, however slight, with so magnificent and divine an ordinance as the national commonwealth, the value of resting religious institutions not on some special doctrine or institution, but on the highest welfare of the whole community, are not less but more appreciated in these times than they were in a less civilised age." The sentiments of the dean, abstracted from their immediate application, commend themselves both to common sense and Christian feeling. But where is it that these sentiments practically prevail? Is it in Spain or Russia or France where Voluntaryism in religion is almost or entirely unknown? Is it in Germany where Bismarkism in its Church has managed to unite a dead orthodoxy of form with a general contempt for the Bible and Christianity? No; the amiable spirit breathed by Dean Stanley's remarks is gradually but most surely winning its way precisely in that English race, which, if it be considered in its widest extent, embracing the United States and the Colonies, has less to do with Church Establishments than any other race in the world. Surely this is a fact which the Dean would do well to consider. Religious zeal, bound, hampered, and constrained by law, either dies away into indifference, or breaks out into acrid violence like the Ritualistic filibustering on which we have commented. Left to organise itself by the instincts of its own vitality, it is indeed like all organic growths, subject to morbid aberrations; but on the whole it tends to fulfil the law of its being in the embodiment of "righteousness, peace, and joy in the Holy Ghost."

DEAN STANLEY ON RELIGIOUS DEVELOPMENT.

In another article we have quoted Dean Stanley's address at St. Andrew's University, only to point the contrast between his ideal and imaginative views of Church Establishments and the actual facts of contemporary Church history. But his reference to this subject formed no essential part of the high argument on which he was engaged. It was inevitable of course; as inevitable as Mr. Dick's reference to the head of Charles I. whenever he took a pen in hand; and if we may be excused saying so, it was as little relevant. All the rest of the address deals with topics of absorbing interest and profound import for the life of the coming age, and deals with them in such a way as to command the admiration and sympathy, even where the speaker may fail to command the assent, of all believers in the principle that the immortal vitality of religion implies immortal growth. The Dean has often been criticised, and not unjustly, for a want of definiteness in his suggestions as to the future of theology. The present address, as we shall presently have occasion to remark, is certainly chargeable with the same defect. But it is characterised by a general earnestness, an occasional loftiness of conception, and at times by an impassioned eloquence such as are not quite usual in the even flow of the Dean's erudite amiability.

The prophetic spirit is rare, and we are not always sure that we understand our orator well enough to say whether he possesses it or not.

But any man who can speak from heart to heart of the conflicts and the assured triumphs of religious faith in the immediate future, appeals to an instinct of humanity which ensures to him an interest unrivalled in its intensity by any feeling awakened by poet, philosopher, or politician. This is what Dean Stanley undertook to do for the students of St. Andrew's. He referred to the "increasing conflict between the fiercer factions of the ecclesiastical and the scientific worlds." He remarked with much significance that "there have arisen new questions, which ancient theology has for the most part not even considered." The opportunity was perhaps not favourable for the full elucidation of the particular points he had in mind, but there are many perplexed inquirers who would give much to know whether he had, for instance, in view the physical doctrine of continuity, and what he thinks of its relation to miracle either in creation or redemption. He took surely too gloomy a view of the intellectual barrenness of the present age. But when he turned to the future all was light and hope. He contradicted, not without scorn, Lord Macaulay's dictum that theology is incapable of progress; and illustrated his confidence by a reference to John Knox and Pastor Robinson, both of whom, most notably the latter, looked for more truth to "break forth from God's holy word." Consistently with such expectations it was shown that human creeds and liturgies had been in a constant state of flux, so that if spiritual descendants could meet their ancestors on earth, unskilled as yet in the language of heaven, they would scarcely be able to understand one another. All this may be. But what is that "holy word" out of which Pastor Robinson expected more truth to break forth? This is a question which Dean Stanley must have awakened in the minds of his hearers. But it was not a question which he felt bound to answer. In language bright with poetic metaphor he spoke of "sacred books, once regarded, as the stars were regarded by ancient astronomers, as spangles set in the sky, floating masses of nebulous light, a galaxy of milky spots—now resolved by the telescope of scholarship into their component parts." He spoke with much apparent discrimination of a "large infusion of the poetic element" into the Bible, of "the temporary and the essential," "the parabolical and the historical." But was he aware of the tremendous shock to the whole framework of the religious consciousness that might be suggested to many young minds by this resolution of ancient luminaries into their "component parts"? Let us not be mistaken. Truth is truth, and to be bought at any price; and we shall not quarrel with any man for advancing the most startling theories if he heartily believes them to be for human welfare. But we do expect some sympathy with the difficulties of others. And we seem to miss some link in the chain of argument when we start from the expectation of new truths out of the "Word of God," and are landed in the resolution of a venerable book into its component parts. The "door of escape" from scepticism, of which Dean Stanley speaks, as "opened by the disclosure of this "higher aspect of Scripture" is not quite so evident to the unlearned as it is to him; and we could wish that it had been made a little plainer. Again, he dwells with delight upon a saying of Augustine's that has become almost a commonplace in these times: "We believe the miracles for the sake of the gospels, not the gospels for the sake of the gospels." Most preachers, however, who endorse these words, are careful to show that the miracles are nevertheless a salutary exercise of faith. But this is far from being Dr. Stanley's position. On the contrary, he insists that this saying should be "viewed in all its consequences," and promises that it will enable us "to treat with equanimity half the perplexities of this subject." Perhaps so; but we are irresistibly reminded of the story of the tailless fox. His condition occasioned difficulties in the minds of his brethren; but the latter were assured that there was one simple method of accommodation which would get rid of all the perplexities of the subject. Let them all give up their tails, and there would be an end of the matter.

Yet we are fully alive to the nobility of the Dean's insistance that the truly supernatural elements of religion are the moral and spiritual. There is profound truth in his remark that it is not the reconciliation of theology and science that is needed, but a recognition of their essential identity. And his final appeal to the future pastors of Scotland has in it the ring of genuine Christian eloquence. In the beginning of his address the Dean likened himself to the Abbot of Aberbrothock, who not knowing how to build a lighthouse, placed a bell on the rock ahead of approaching mariners. There is very real truth, as well as modesty in the comparison. We hear a sweet-toned music amidst waves of doubt that dash on rocks, threatening shipwreck of faith. But the mist and darkness are very thick, and sounds, however musical, are often uncertain in their direction.

MR. R. W. DALE ON THE GOVERNMENT BURIALS BILL.

In the course of his speech at Cardiff (noticed elsewhere) Mr. Dale made the following remarks on the bill introduced into the House of Lords on Tuesday, the 13th, by the Duke of Richmond and Gordon:—In reading the greater part of the noble duke's speech indeed it might be supposed that Nonconformists had no special interest in the bill. The noble duke was anxious to make it appear that his chief object in submitting the measure was to secure the consolidation of a large number of Acts of Parliament, some of which were said to be in conflict with each other, and which had been passed during the last thirty years, in relation to graveyards and cemeteries, and also to provide on sanitary grounds for the closing of those graveyards which had long since been filled. He (the duke) distinctly stated that he was anxious to rest the claim of his measure on consolidation and on sanitary reasons. But his grace, after all, was thinking of the Nonconformists from first to last—(Hear, hear)—and the *Standard*, the next evening, very justly said that to describe the bill as a sanitary measure was only a convenient Parliamentary fiction. The real object of the measure was to counteract all that agitation against the present arrangement affecting burial in parish churchyards, an agitation which had at last assumed such proportions that even a Conservative Ministry had come to the conclusion that it might not longer be despised. (Applause.) Now, what was their position in relation to this burial question? It was acknowledged, acknowledged on all hands, acknowledged by the noble duke himself in the speech in which he introduced his measure, that Nonconformists had a common-law right to interment in parochial graveyards. (Applause.) The right of Nonconformists in parochial graveyards was as complete as the right of Churchmen. (Applause.) The obscurest Primitive Methodist in England has as good a right at common law to be buried in the graveyard of his parish as the patrons of a hundred livings, or as the Archbishop of Canterbury himself. (Great applause.) Now, while common law recognised their right, they complained that under specific legislation, while Churchmen were free to inter their dead with the religious services which they preferred, they (the Dissenters) were not permitted to inter their dead with the religious services which they preferred. They complained that their common-law right had been clogged and fettered by specific Acts of Legislature that interfered in their claim to religious equality. Now how did the noble duke propose to meet this injustice? His first anxiety clearly was to close as many parochial graveyards as possible, to require parishes to provide new cemeteries with a consecrated portion of ground for Churchmen, and an unconsecrated portion for the Nonconformists. (Great laughter.) He said that the condition of a large number of the parochial graveyards of the country was positively disgraceful, that so many had been buried within a very limited area that the health of the community was in very serious peril indeed, and he thought on this sanitary ground he could get a great number of graveyards closed, and a great number of cemeteries created. Well, he could not help thinking that many ratepayers, when the inspector declared that the parochial graveyard must be closed on sanitary grounds, would begin to suspect that it was going to be closed simply in order to evade the troublesome ecclesiastical question. ("Hear, hear," and applause.) The noble duke was asked to let Nonconformists into the parochial graveyards, and he answered that claim by determining in a vast number of cases to shut out the Churchmen and Nonconformists too. (Laughter.) Now, that was a Conservative mode of settling a difficulty. But there was a large number of parishes in the country in which the graveyards could not possibly be dealt with on this ground. There were parishes in which the graveyards were large enough to contain the remains of the population likely to be found in the neighbourhoods for the next 200 years, and in some of these parishes a half of the people, or a third, might be Nonconformists, and the noble duke recognised the fact that under existing arrangements with regard to parochial graveyards, those graveyards were not suitable for the interment of Nonconformists, inasmuch as Nonconformists could not conduct in them the services which they preferred. The duke's bill was a bill to enable Nonconformists to surrender their right to the parochial graveyards, and to provide for the levying of a new rate on the whole parish, in order to provide to the Episcopalians the exclusive right to national property. It was one of the most grotesque and audacious attempts to solve a great question upon which any Government ever ventured. (Hear, hear.) Should this bill become law, there would not be a parish in the kingdom in which Nonconformists would put its provisions in motion in order to secure for themselves a cemetery, when there was room enough for all in the parish graveyard. There would be cases even, should this bill become law, in which a new cemetery would be secured, and yet, perhaps, there might be Nonconformists in the parish. He (the duke) proposed that all those who objected to the services of the parish priest in connection with their funerals, should be permitted to enjoy the singular distinction and privilege of interring their deceased friends in silence. (Hisses.) They had often protested against that solution of the difficulty. They said that in the national graveyard they had as good a right to offer prayers and thanksgivings to Almighty God as any other citizens. (Applause.) The Archbishop of Canterbury, at the close of his speech in the House of Lords on Tuesday, expressed a hope, not merely a hope, but a conviction, that such amendments as would no doubt be introduced into this bill in committee, amendments which the Government would probably be prepared to accept, it would be a measure which would "prove acceptable to a great majority of our sensible Dissenting brethren." (Laughter.) Well, he was afraid that Mr. Rogers and he were not included in the number of sensible Dissenting brethren who were to be satisfied. (Renewed laughter.) If the Duke of Richmond and the Archbishop of Canterbury really believed that this measure was likely to terminate the agitation it was intended to meet and subdue, it was only a fresh illustration of the singular incapacity of Conservatives, and all those holding high ecclesiastical offices, to understand the ground on which they raised their protest against religious inequality. (Applause.) He was not surprised that Conservatives and archbishops could not satisfy their claims, but what amused him was that they did not take a little trouble to understand what the claims really meant. (Hear, hear.)

THE PRESS ON THE BURIALS BILL OF THE GOVERNMENT.

The Government bill (says the *Spectator*) is like a game of cross-questions and contrary answers. The Dissenters asked for equality in the churchyards, and they have got a consolidation of the various Acts affecting burial. The only concession, if it be a concession, made by the Duke of Richmond to the Dissenters, is that he proposes to give the newly-made burial authority the duty of providing new burial-grounds, both consecrated and unconsecrated, where there is not enough for the purpose already, and that it allows those who object to the use of the Burial Service at the grave the right to claim a silent burial. This is indeed asking a fish and getting a stone. A Government which, when asked to change the law, answers by a spontaneous effort to consolidate, without changing it in the manner desired, is more likely to be suspected of making fun of the malcontents than of making concessions to them.

The Church papers have for the most part little to say about the bill. The *Guardian* has not yet expressed an opinion. The *Record* expresses doubt if it will meet with the acquiescence of Nonconformists, notwithstanding the Primate's approval. The *Rock* more strongly fears that, "in spite of its merits," the bill will tend to aggravate rather than diminish the evil it is designed to remove:—

But if the ratepayers generally are to be called upon to purchase and maintain burial-grounds for the sole use of the Nonconformists, it is more than probable that a very substantial grievance, calculated to provoke much local ill-feeling, will be created. Churchmen would perhaps be willing to make the sacrifice for the sake of peace, but the "intractable" Dissenters would in all probability utilise any such proposal in extending their agitation and gaining converts to their views. For instance, let us take a parish where the churchyard is the only burial-ground, and this is sufficiently large for the wants of the inhabitants. Under cover of the words in the bill declaring that the parish was not provided with "sufficient and *suitable*" ground, the local burial board would be compelled to obtain additional ground, and the expense of so doing would fall upon the local rates. Not only would this be deemed a hardship by many of the ratepayers, but the Dissenters would refuse to bury their dead in a place which would serve more than anything else to widen the distinction between themselves and their fellow-parishioners.

The Ritualist papers are too intent upon their own matters to pay much attention to the bill. But the *Church Times* denies the assertion of the Archbishop of Canterbury that the clergy are anxious to provide a service for Dissenters, "Everyone knows that the clergy desire nothing of the sort." The *Church Review* says the Dissenter "wants to be as good as the parson on the parson's

own ground, and he is bound to covet, and does covet, the parish pulpit just as much as the parish graveyard. We only fear that the Government, while declining to satisfy Mr. Osborne Morgan's clique, have shrunk from offending them by granting legal relief to clerical consciences." The *John Bull* is charmed with the measure :—

It provides relief for the alleged conscientious grievance. But, of course, it does not deal with the real grievance that moves Mr. Osborne Morgan and his allies. It does not give to Dissenting ministers equal powers with the parson in the parish churchyard. And so it is not probable that the political Dissenters will accept it as a settlement; it is far more probable that they will offer it the most resolute opposition, aware that it will end an agitation from which they look for more favourable results to the cause they have at heart. It will be well if Churchmen decide to pass the measure with such amendments as may appear desirable, and above all that the futility of further concessions on the subject should be recognised. It is utterly useless to attempt to conciliate those who will not be satisfied with anything except entire compliance with their demands. Whilst yielding what, in strict justice, may be due, it is as well that it should be understood that the limit of concessions has been reached. As was suggested in the speech of the Duke of Richmond and Gordon, there is no greater right on the part of the parishioners to be buried in the parish churchyard with a burial service of their own than there is for them to be married in the parish church with or without any rites or ceremonies they may choose.

There is a slight flaw in this argument. People can go elsewhere to be married, but the dead cannot be carted about from parish to parish.

The *English Independent* says :—"We have no option but to protest against and to fight by every legitimate weapon in our power this intended imposition of religious disabilities. No doubt we shall be taunted by His Grace the Archbishop of Canterbury with a want of sense in refusing to accept the bill, but we must endure even that verdict with whatever patience we can command." Our contemporary thus states the chief objection to the measure :—"Nonconformists have claimed all along a right of burial in the parish churchyard, with a service in harmony with their convictions, and conducted by their own minister. The proposal now is still to keep them out of the churchyard, and not only so, but to tax unnecessarily the whole of the community to keep them out of the churchyard. It becomes, in fact, a new form of religious endowment. Public property would then be used solely on behalf of the Nonconformist portion of the community. That we who have all along protested against this should now be urged to accept it shows how little a Conservative Government can understand us. If, too, they had purposed with malice aforethought to make Nonconformity obnoxious in the eyes of people who have no sympathy with it or who are indifferent towards it, they could hardly have proposed a scheme more suitable for their purpose."

We may briefly indicate the opinions of some of the provincial dailies. The *Manchester Guardian* says that "the measure has been expressly framed with a view to the perpetuation of the grievance of which Dissenters complain, for nothing is conceded beyond 'silent burial,' which is no concession at all."

The bill looked at as a sanitary measure has its valuable features, but it is a mere evasion of the just and moderate demands advanced by the Nonconformists. Cemeteries and silent burial would leave the question with all its heartburnings where it is, and the position would not be sensibly modified even if Parliament were to adopt the well-meant amendment of which the Primate has given informal notice. Dr. Tait's idea is that Convocation might be able to frame a service "which might be read over our Dissenting brethren without violating the scruples which they felt against the whole Office of the Church as it at present existed." That would certainly not meet the views of Mr. Osborne Morgan and the great body of Dissenters.

As to the Government means of meeting "the religious difficulty" the *Manchester Examiner* refuses to regard it even as a concession.

Dissenters complain that they are shut out of the ancient churchyards of the country, in which they have a common law right of interment, unless they will submit to certain conditions framed in the real or supposed interests of the Church. To that the first answer of the Government is that they will shut out both Dissenters and Churchmen alike from as many churchyards as possible. And this we believe would be the only answer of the Government if they could see their way to closing every churchyard in the country on purely sanitary grounds. Unfortunately, in spite of a gradual progress in this direction, which the Duke of Richmond described with so much satisfaction, it is not yet possible to strike a trenchant stroke. There are still hundreds, indeed thousands, of parishes, in which there is no pretence for closing the churchyard on the ground that it is injurious to health. The Government are therefore under the painful necessity of giving some further answer; and this they find in a proposition that when the Dissenters in a parish are sufficiently numerous and powerful to persuade the Home Secretary that they are entitled to consideration, they shall be empowered to tax both themselves and the Churchmen of the parish for the purpose of providing them with a piece of unconsecrated ground, which they do not in the least desire, in order that this may then be made the excuse and the means of depriving them of that interment in the old churchyard where their forefathers lie, which they do very greatly desire, and which they claim as their common law right. Such an offer in answer to such a demand is so obviously absurd, that one can with difficulty give the Government credit for making it seriously. It is so much beside the mark as to render it almost unnecessary to urge points which, although of minor, are of substantial importance. It is for instance apparent that, even for the boon which it offers, Dissenters would be entirely dependent upon their ability to make their influence felt in any particular parish. Nothing could be done unless the Burial Board set up its unconsecrated cemetery *proprio motu*, or unless the Home Secretary could be approached by the quota of requisitionists. In other words, a new and most exciting subject of parochial irritation would be introduced by Act of Parliament into a large number of parishes, and men's minds would be distracted from good works for the benefit of the living by bitter and barren quarrelling over the interment of the dead. Then, although it may seem a slight matter to the Government that the small handful of poor and humble Nonconformists to be found in most of our rural parishes—the very people for whom legislation is most needed—should be hopelessly left out in the cold, that, we venture to say, will not be the view of their richer or more powerful brethren.

The *Leeds Mercury* concludes an article on the subject with the following remarks:—

Lord Granville put the case of the Dissenters in plain and forcible terms when he declared that they claimed a right by common law to the use of the churchyards, and that they were now debarred from the exercise of that right by religious restriction imposed upon them in the interests of the Church of England. So far as we can judge from the speech of the Duke of Richmond, there is practically no attempt to meet this grievance in the bill he has just introduced. Happily the amendment of which the Archbishop of Canterbury has given notice, and which is intended to authorise the use of a certain form of service by Nonconformist ministers in the churchyard, may do something to improve the bill; though it is by no means certain that the proposals of the Primate will be of such a character as to be acceptable to Nonconformists. As to the Government measure, it is certain that unless it is of a much more sweeping and liberal character than were the remarks of the noble duke last night, it will be resented by the whole body of Nonconformists as a positive insult, instead of being welcomed as a fair solution of the question.

The *Newcastle Daily Chronicle* speaks of the bill as not even a compromise, but rather a deliberate shirking of the question which has so repeatedly occupied the attention of Parliament. The proposals of the Government ignore the position and arguments of those who allege a grievance in the present monopoly of the parish graveyard, and give currency to the claim that the question involves the rights of the clergy:—

If the Church were disestablished, it would never occur to the highest-minded priest in the land that he had any preferential authority over a parish cemetery, merely on the ground that, in his own opinion, his was the true Church, and all other Churches were apostate. On the other hand, if the favoured priesthood would, of their own accord, petition Parliament to relieve them of the obloquy which attaches to their present connection with public graveyards, they would do something towards allaying the dislike and hostility which are now embittered, sometimes even to rancour, by clerical obtrusiveness and conceit in the hour of human sorrow and in the solemn presence of death. In this way they would be lengthening their lease of Parliamentary favour; but whether this is really desirable in the face of the ultimate disestablishment, which is inevitable, may well be doubted by them, as it would be by those truest friends of theirs whom they blindly denounce as foes. In the meantime, it should be clearly understood that this is no resurrection of Nonconformist grievances; it is a demand that the nation be cleared from all complicity with systematic outrage of conscience and enforced hypocrisy at the grave. It is, therefore, neither with a view to the upsetting of a State Church, nor to the renewing its lease of supremacy, that the demand for unobstructed civil burial rights is now being urged, but that the statute roll of the land may be purged from a palpable blot, and England become more worthy of her name as the home of the free. It is satisfactory to note from the tone of Earl Granville's closing remarks that not even in the House of Lords will this mockery of justice be allowed to become law without protest.

The *Sheffield Independent* says that the Government have indicated that they can come no nearer religious liberty at the grave side than by conceding a "silent funeral." It must, the duke intimates, be the Church of England service, or nothing at all—

This seems to our mind to threaten an aggravation rather than an improvement of the burials question as it stands. We are willing to join with the friends of Nonconformity who, on Thursday, counselled waiting for further explanation of the "sanitary and consolidating" clauses (although we are strongly inclined to believe that the machinery projected by these provisions will breed jealous strife and engender parochial complications), but there is no occasion to delay the expression of the conviction that as a concession to Nonconformist agitation the new bill is a mere piece of subterfuge, and fully deserving of the "rigorous opposition" which the representatives of the Liberation movement and the Dissenting Deputies have already resolved to mete out to it. If it were not an insult to the solemn dignity of bereavement, the "silent burial" proposition would demand the most unqualified hostility of Dissenters, for it essays completely to shelve the claim that all classes shall enjoy perfect liberty in the public churchyards as a matter of *right!*

The *Bristol Mercury* thus sums up the main characteristics of the bill :—"Wherever there is a large body of Dissenters thay are to be taxed in order that they may exclude themselves from the churchyards in which their relatives are interred, and where by law and equity they consider they have a right to be also buried. In localities where they are few in number, they must either submit to rites to which they conscientiously object, or see their relatives buried like suicides, infidels, or evil livers, to whom the Church also refuses any expression of religious feelings. And this, we are told, is a satisfactory solution of a difficulty which is admitted to exist among eight millions of the English population! Would it not be nearer the truth to say that it is a Tory declaration of war against the Nonconformity which is so detestable in Conservative eyes, and that it will be answered as it deserves?"

THE CHURCH AND STATE QUESTION IN A CHURCH CONFERENCE.

The relations of Church and State formed the subject of discussion at a conference of the Liverpool Rural Deanery North, held on Monday, March 12, in St. George's Hall, Liverpool, under the presidency of the Rev. Canon Warr, rural dean. There was a numerous attendance of both clergy and laity.

The Rev. J. CRUMP, who read the first paper, said that Churchmen had long been accustomed to the assaults of the Anti-State Church Society; but now a Liberation Society, of which the English Church Union seemed to be the accredited centre, had sprung up in the Church itself. The rebellious manifesto was published to the world, and he did not think it was to be construed in a non-natural sense. One effect had been to make the old Liberationists jubilant. Two more, it was to be hoped, would follow—first, the opening of a good many Churchmen's eyes; and, second, the rectification of sympathies charitably indulged. A singular and anomalous position was assumed by the disestablishers. So far as the clergy were concerned, they stood exactly where they did when they took Holy Orders. The solemn oaths and vows of obedience to spiritual and civil authority at deacons' and priests' orders and induction to benefices were unchanged. No way of absolution from them had been provided, and resignation was the only alternative. Although the cry was for disestablishment only, were those who raised it quite sure that disendowment would not be a corollary, and the spoils devoted to bridge-building and lunatic asylums, as old Liberationists suggested? The agitation for disestablishment was manifestly the outcome of the straitened position of the Ritualists. Desperate circumstances compelled to desperate measures. The object might be unattainable, but the pursuit of it afforded, or seemed to afford, a popular standpoint. He looked upon disestablishment as a crime and sacrilege, which could not take place while there were hundreds of thousands of true-hearted Churchmen resolved to guard the blessings they enjoyed under the existing union of Church and State.

Mr. JUSTLY PEARSON followed with a paper on the same subject. In considering how far recent events and legislation had tended to weaken the connection between Church and State, or rendered it desirable to sever that connection, he said it was a matter of serious regret that the great truths of the Church could not be taught and held without those differences of opinion and action which of late years had resulted in such long and bitter controversies in the law courts. That, he thought, was more to be deplored than the differences themselves, and he believed he spoke advisedly and within bounds when he said that a spirit of uneasiness was creeping over the laity with respect to those things. Such discords tended to show that there was something weak in the connection of Church and State, and that if the latter was to have the control and governance of the Church, something more was wanting to produce and insure that stability of doctrine and uniformity of teaching which was considered one of the pillars of an Established Church. Whether or not such a state of things as they appeared to be drifting into would be cured by the severance of Church and State, or by the establishment of purely ecclesiastical courts for the trial of all cases of doctrine, ritual, or ceremonies, was well worthy of consideration; but one thing seemed to be drawing slowly and surely nearer, namely, the disruption of the Church, or its severance into parties, the weakening of her influence and teaching on the people. To prevent so great a fall, so lamentable a catastrophe, all should unite and work with that ancient brotherly love which had handed the Church down to the present time, and should secure a watchword of unity and concord, "Church and State," in ages to come.

Mr. T. W. DIXON, who followed with another paper, said some changes were imperatively demanded in the relationship of the Church to the State, and something should be done to bring the former more in accordance with the spirit of the age and the demand of the times. The question ought to be met by modifications which might and ought to be made to meet the altered state of circumstances, and to strengthen the power of the Church and, it might be, to postpone disestablishment.

The Rev. Canon HUME said some people thought that disestablishment and disendowment were inseparable, but he thought they were separable. He did not at all fear disendowment, because he believed there would be so much safeguard in the equalisation of revenues and a lopping off of excrescences that the Church, as a Church, would be stronger and better than before. He believed the Irish Church had realised that already. The separation became a very serious question for the State itself, for it would be necessary to recast a great part of the civil arrangements, from which, to carry out the theory completely, religion would have to be abolished. The people would suffer, for the Church's holy days would be converted into a worldly holiday. He thought that Churchmen had not done their duty in allowing the hostile statements of political agitators to pass by and fructify.

The Rev. J. TWENTYMAN strongly urged that

the Church ought to adapt herself to the altered circumstances of the age. Notwithstanding the Act which was passed enabling clergymen to retire on one-third of their endowment, there were aged men who had not availed themselves of it, whose churches were comparatively, if not altogether, neglected, and the work done positively nil. He also urged the admission of the laity into Convocation.

Mr. FARMER said if he was not mistaken no measure could possibly be brought before the Houses of Parliament for the disestablishment of the Church which did not embrace the question of disendowment, and no measure would pass the Houses of Parliament for the disestablishment of Church which did not include disendowment, and it would be a most unwise thing for the State to allow the Church to be disestablished without being disendowed.

The Rev. J. BURBIDGE urged that there was plenty of room in the Church for High-Church, Low-Church, and Broad-Church. What they wanted was to have the law clear, and to understand one another better. They had had to stand up and fight the battle of the Reformation, and he wanted to know why honest, earnest, and upright High Churchmen did not come forward and say they would have these extremes put down? They wanted a union of the two great schools, the moderate High-Church party and the Evangelical party. He was quite sure if they could only stand by one another the battle would be gained.

Mr. T. W. DIXON said the question had been discussed as if he advocated disestablishment, which he did not; but said it was a question that gained strongly, and was to be met in one way or another. Disestablishment would have to be discussed in some way or other, and perhaps something taken in hand might prevent it, and if not prevent it entirely, might prevent it for a length of time.

THE COMING JUDGMENT IN THE FOLKESTONE RITUAL CASE.

It seems to be generally understood that the judgment of the Judicial Committee of the Privy Council in the Ridsdale appeal case will be given soon after Easter. The great anxiety that is felt on the subject in ecclesiastical quarters is seen in the correspondence on the subject that crowds the Church papers, from the *Guardian* downwards. In a prominent leader the *Church Times* states that it has information "from a very high quarter" to the effect that it has been arranged to allow the eastward position, and, we believe, wafer bread, but to pronounce the Eucharistic vestments illegal. Our details on the subject extend yet further, and imply that the majority of the judges are satisfied of the legality of the vestments, but lack the moral courage to say so in face of the supposed popular hostility to them, and the possible vindictive action of the Evangelical party. In commenting on this rumour our Ritualistic contemporary contends that no plausible argument has yet been devised against the legality of the vestments, and that they can only be pronounced to be illegal by the judges shutting their eyes to historical evidence, and pronouncing an opinion simply in the interests of supposed expediency. On the other hand, the *Church Times* contends that the eastward position does not rest on anything like the same firm legal basis as the vestments, and it is notorious to everyone that the numbers of the clergy who are practically interested in the eastward position are very much larger than those of the vestment-wearers.

It is probably judged prudent not to exasperate them by an adverse decision, but to aim at splitting the High-Church party by dissevering the interests of the Anglicans and the Ritualists, as the framers of the Purchas judgment would have done had they possessed a little less narrow partisanship, and a little more practical shrewdness.

It is argued that in the Puritan ranks the legalising of the eastward position would generate a fierce antagonism, and that its use would inevitably spread much more rapidly than the use of vestments ever would, if for no other reason than that the change involves none of that costly expenditure which is necessarily incurred by the adoption of the Eucharistic vestments, and which, supposing their undoubted legality to be admitted, would seriously check their introduction everywhere. Further, the eastward position is one point against which most of the controversial artillery of the Low-Church party has been directed, because it involves, as they suppose, the sacrificial aspect of the Eucharist more than any other usage or ceremony; consequently, the judgment will give universal dissatisfaction, and largely increase the feeling of deep and widespread exasperation which the previous findings of the Privy Council have excited.

It will be (says the *Church Times*) the signal for a religious war compared with which the troubled quarter of a century gone by will be regarded as almost a peaceful epoch. And this risk is increased by a new factor which has appeared on the scene since, and in consequence of, the last encroachment of the State on the rights of the Church of England. We refer to the Working Men's Society, already localised in a hundred and forty cities and towns, and gathering strength daily like an avalanche. The members of this great organisation have learnt in the churches which they attend the rights and wrongs of the questions at issue, and if supposed public policy, rather than legal right, is to rule the coming judgment, it is quite worth while for the authorities to consider, before pronouncing it, whether it be not more important to consider the demands of this swiftly growing body, than to attempt, and that in vain, as we have shown above, to humour the caprices of a party which is decaying at a daily accelerating pace.

The *Church Times* says that it looks at the matter only in the interests of "abstract justice and public tranquillity." By a decision such as that indicated its own course—that of "the emancipation of the spirituality from the yoke of Erastianism" would be effectually promoted, and a judgment which should repeat the capital error of the Purchas finding would beget resistance which could end only in the overthrow of the existing system.

The *Pall Mall Gazette* also gives currency to a report that, in the event of the majority of the judges deciding in the Ridsdale appeal case that vestments are illegal, three members of the court will (following the example of Lord Justice Knight Bruce in the Gorham case) give separate judgments assigning their reasons for dissent. It is expected that the optional use of the eastward position will be legalised.

DISESTABLISHMENT IN SCOTLAND.

The four largest Presbyteries of the Free Church (says the *Edinburgh Daily Review* of Thursday) have now pronounced with an emphatic distinctness upon the question of disestablishment. By majorities almost as large proportionally as that which declared a verdict upon the subject in the Free Presbyteries of Glasgow, the sister Presbyteries of Edinburgh, of Dundee, and of Paisley have affirmed a like conclusion. All say that it is desirable the existing connection betwixt Church and State in Scotland, in so far as it grants to what is called the Establishment immunities and precedence, ought at once to cease and determine. Each of these meetings was held on Wednesday.

EDINBURGH.

In the Presbytery for Edinburgh the subject was introduced by Sir Henry Moncreiff, who brought forward the motion of which he had given notice (and the substance of which has appeared in our columns), to the effect that, as the continued maintenance by the State of an Establishment had not only involved a usurpation upon the just rights of the Free Church and of the Scottish people, but had been a fruitful cause of division and contention, the General Assembly be asked to take special steps for asserting the position of the Free Church of Scotland. Sir Henry supported the overture in a lengthened speech, the points of which it is not easy for Englishmen to understand. In the course of it he argued that the Free Church could not give up its formula for the sake of uniting with the Established Church, though there was a barring principle which prevented them uniting with persons who did not hold the lawfulness of Establishments. He held that principle to be important, but he did not hold the deduction of endowments and the lawfulness of them was of equal importance with the deduction about the absolute authority of Christ over the Church, and the maintaining untouched her distinct government—government distinct from the civil magistrate. Looking at all the circumstances in the difficulty of making any other kind of combination, it was better that they should not seek for Establishment, that anything of that kind should be discouraged, and that they should rather continue to lean more and more on the spontaneous liberality of the people. (Applause.) But he was prepared to protest against any Act of Parliament that, while dissolving the connection existing between Church and State, makes no provision in the way of maintaining their testimony for religious truth. He held that they must have that testimony maintained intact. He submitted that any Act of Parliament should proceed on the assumption that the Presbyterian system was to be recognised in Scotland; but whereas it was the mind of the people that they should support the Church voluntarily, therefore it was more expedient they should be left so to do, and to make arrangements for that purpose. Therefore an Act of Parliament to satisfy him ought to have clauses of that kind, and some other clauses that could easily be suggested. Some people, he proceeded, might think that one of the special steps he had referred to was to petition Parliament. He was not sure about petitioning Parliament at all just now, but he could not tell what the circumstances might be when the Assembly met. In the next place, if he were to petition Parliament he must petition for all the things in his overture, and he was not prepared to petition for one without petitioning for the whole. And then he would not petition for the whole in circumstances in which he knew there would not be the least chance of being listened to. But there were many special steps that might be taken. He thought, for example, great pains should be taken to make those speeches of Dr. Chalmers, and others, immediately before the Disruption, made more generally known all over the country, and that pains should be taken to indoctrinate the country in the views enunciated in those speeches. Further, he thought endeavours should be made to get people thoroughly acquainted with the importance of the period of Andrew Melville and the second Reformation, to lead to greater study of the life of Andrew Melville, as well as John Knox, and thus to acquaint the rising generation on those matters that told so largely upon the disruption. There was only one other question that might be asked—What about the ecclesiastical endowments? He was not prepared to say much about that just now. He was still, however, inclined to the opinion that the nation ought to employ those resources for some purpose consistent with the religious views of the nation. Various purposes might be suggested. He saw one suggested the other day—namely, that they should be applied to foreign missions. (A laugh.) While in that way, it was said more might be done for the spread of the Gospel among the heathen, it would be a grand thing that they should maintain the Gospel for themselves, and he thought that not a bad idea; he dared say Dr. Duff would welcome it. (Laughter.)

Mr. M'KENZIE, Tolbooth, seconded the motion.

Mr. W. BALFOUR, in moving "that the overture be not transmitted," said the manner in which this disestablishment agitation arose was very startling. All of a sudden it seemed to have flashed into the minds of the brethren—north, south, east, and west—that the peace of the Free Church was imperilled, and the Union of the Churches obstructed, by the continuance of the Established Church, so that a due regard to her own well-being and that of the community at large alike demanded that a vigorous and united effort should be made to remove the Establishment from its place. But seeing there was really nothing in the overture to indicate the propriety of such a movement at this time which did not exist upwards of thirty years ago, the question very naturally arose, to what was this agitation to be traced? He might suggest many probable reasons; but he contented himself with stating what, in his opinion, was the real one, and he put to Sir Henry to say that this movement did not originate in consequence of, or had nothing to do with, the inquiries of the member for Aberdeenshire with a view to the appointment of a Royal Commission. That, he had no doubt in his own mind, was the real cause of this agitation. If he was correct in his surmise, it was certainly a most unworthy motive for such action as their friends were now taking; but whether he was correct or not, surely Sir Henry must be persuaded that there was no Government under the heavens that was entitled to regulate the affairs of any civilised community which could be expected even to entertain the idea of giving anything like what he suggested, without instituting most minute and careful inquiry. And how, he asked, was this to be done otherwise than by a royal commission? The whole affair appeared even more supremely ridiculous, so as to amount almost to a perfect burlesque, when they looked at the structure of the overture now before them. It hung very ill together. The head and the tail did not belong to the same body, so that it reminded him of the fabled animals which had the head of one, the body of another, and the tail of a third. The fourth of Sir Henry's proposals was that the Legislature should maintain the Scriptural liberties of the Presbyterian Churches. Now this was positively so ridiculous when tacked on at the fag end of an overture, which insists on the termination of the existing connection between Church and State, as a *sine qua non*, that he could not help thinking that their friend Sir Henry had been taken advantage of by his Voluntary companions, who, with the view of obtaining his countenance for their disestablishment movement, were willing to gratify his Establishmentarian convictions by allowing the insertion of the last clause, by which, in attempting to save his consistency, he had inadvertently sacrificed his ordinary sagacity. Sir Henry was doing the very thing which he deprecated at last Assembly in his reasons of dissent—"swelling the ranks of those who are attempting to raise a political agitation for disestablishment." All disestablishment movements of which they knew anything had all been political, and garnish them as men pleased, they would always be political. It was maintained that disestablishment was "a just claim" under the Claim of Right. The one thing of all others that could have no place in the Claim of Right was disestablishment. It never contemplated this as the probable, possible, or desirable result of its rejection by the Legislature; on the contrary, providing for such an emergency, it concluded by calling upon the people to abound in prayer for the restitution of the advantages of the Establishment. It was astounding in the extreme to find this famous document in the van of this disestablishment crusade. It was without a parallel in history, unless it were in the conduct of the Dissenters towards the Church during the ten years' conflict. This might help to draw the bonds closer between the Free Church and the United Presbyterians, for a fellow-feeling made one wondrous kind; but it would not exalt the Church in the estimation of serious and thoughtful men. The only thing in the form of a reason which Sir Henry seemed to allege for having come to the conclusion that no proposal for re-establishment ought now to be put forward was that, in his opinion, it would tend to dry up the channels of Christian liberality. But did not Sir Henry answer himself when he said that these channels had been "opened in all the Presbyterian churches," including, he presumed, the Establishment?

Dr. THOMAS SMITH, in seconding the non-transmission of the overture, said he could not himself conceive that Sir Henry Moncreiff's speech indicated sufficient support to such an overture. As a Free Churchman and a Disruption minister, he (Dr. Smith) was absolutely prohibited and precluded by consistency from doing anything for the support of the existing Establishment. But he held that the right course that the Free Church should have adopted would have been to support the overture or proposal made by Dr. Begg and himself, asking that a royal commission be appointed to ascertain what would be acceptable to

the people of Scotland and this Free Church. He held that the overture was inconsistent with the views of Sir Henry Moncreiff, who was an anti-Voluntaryist. Those who advocated the course of action recommended were simply playing into the hands, he would not merely say of the Christian Voluntaries, whom he highly respected, such as their brethren of the United Presbyterian and Independent Churches, but into the hands of those atheistic Voluntaries who desired that all Establishments should cease; because the only practical thing in the overture was that the connection between Church and State shall cease.

Mr. G. MACAULAY proposed an overture, which invited the General Assembly to take suitable measures for dissolving "the present sinful and scandalous, unjust, inequitable, and injurious, connection subsisting between the State and the Church established in this country." As in Scotland, the greatest bar to Presbyterian union was the alliance of a section of Presbyterianism to the State, let that alliance be annulled and for ever done away. Mr. BROTCHIE, Leith (elder), seconded the motion.

Mr. D. THORBURN proposed the appointment of a committee, the best course to be pursued with reference to the claim of Right, and for carrying out the aims of the great Scottish reformers. Dr. WALTER C. SMITH seconded the motion simply with the view of gaining time before leading the Church into a course of political agitation. For let them speak as they may, and as Sir Henry had very fully that day, let them speak of merely reiterating the principles of their Church as they may, manifestly the only practical result that could arise from this overture was to lead the Free Church at the next General Assembly to plunge into a course of political agitation. (Hear, hear.) As to the overture which Sir Henry had laid on the table, he confessed he had a great deal of sympathy in what Mr. Balfour had said as to the overture itself. He confessed the clearness and logic which one was accustomed to expect from Sir Henry were conspicuous by their absence. (Laughter.) Undoubtedly the "whereases" and the "wherefores" did not hang well together. It looked like Leo Hunter's article on Chinese metaphysics, which the author said he composed by consulting his encyclopædia on China, and then his books on Metaphysics, afterwards clubbing the two together. The premises of this motion of Sir Henry's and its conclusions appeared to him not to hang together in the very least.

Dr. BEGG should support Mr. Balfour's motion. He cordially agreed with a good deal that Sir H. Moncreiff had said, and with so much of his motion as called on the Church to stand by her Disruption principles. But it seemed to him that if they called upon the State to alienate the property of the Free Church, that precluded the Free Church in all time coming from anticipating the result which undoubtedly she did anticipate, and therefore it seemed to him a revolutionary proposal to that extent. He agreed entirely with Mr. Balfour in the opinion that the right thing would be for the Free Church to change her constitution, for that would amount to a change in her losing the property she had accumulated under the present Constitution. Disestablishment would be a revolutionary policy. Did they suppose that they could pull down the Established Church, and leave the other institutions of the country intact? Did they suppose they could shake such a central institution without shaking the entire basis of the Constitution? He believed they could not; and he had no hesitation in saying that that had always been one of his difficulties. Suppose they could get the Established Church removed—although he was not prepared to advocate its removal; the very reverse, he wanted its reformation—did they suppose that they could halt at that part? He believed it was thoroughly impossible; and when he saw noblemen, for example, who ought to know a great deal better, even beginning to reckon upon the amount of plunder in connection with the overthrow of the Established Church, he would have these men to consider that when they began to make a catalogue of the plunder they would not halt with the small modicum—(a laugh)—that was reserved to the Protestant Church after the Reformation of John Knox, who, when he said "two parts had been given to the devil, and the third part divided between God and the devil"—(laughter)—referred to the plunder of the Church by the aristocracy of this country; and he was persuaded that if the time comes when the people of this country were determined to overthrow the Established Church, they would go a great deal further. The Ritualists in England had now openly aimed at this very disestablishment, upon the pretence of getting more of the freedom at which they aimed in Scotland. Rest assured Parliament would not take them at their word, and throw down the present guarantees for truth in connection with the Established Church; and they would not listen for a moment to their proposal that all the churches should be declared free. The time was not opportune, even if it were quite right in itself, and they had much need to look to themselves. He held himself to be a loyal friend and adherent of the Free Church of Scotland, having gone through the whole struggle, and he was certain that their strength lay in standing to their constitution, and in not presenting themselves before the public as a meddling, dissatisfied, and revolutionary body. They might, by simply pulling down and destroying, land themselves in a position for which the boldest of them at the present moment were not prepared.

Principal RAINY said he very heartily supported the overture of Sir Henry Moncreiff, which, so far as he was concerned, might have been made very short. He did not, perhaps, attach the same importance as some others did to all the clauses of it. At the same time there was nothing in Sir Henry's overture to which he objected. He wished to take up this point, whether it was against their principles as a Church to aim at the object of Sir Henry Moncreiff's motion, the termination, on certain conditions, of the present connection between Church and State in Scotland. Really it seemed to him almost a *reductio ad absurdum* of the Free Church altogether and of its constitution, and of the men who framed that constitution, to imagine they could possibly have drawn a constitution for the Church that would not have left the Church free in all circumstances, and at any time to found its own judgment upon the practical question whether it was wise to continue the Established Church in Scotland or not, whether it was wise or right to continue or suspend it, or to aim at the ultimate existence of an Established Church in Scotland on a satisfactory footing by the abolition in the meantime of one that was not satisfactory. Was it conceivable that the constitution of the Free Church was founded so as to tie them up in that right? If so he would then seriously consider whether he could adhere to a Church with a constitution such as that. He granted that the process of disestablishment would create feelings and antagonisms and antipathies that would bring about results not at all to be desired; but, nevertheless, it must come. He felt very strongly that the question of the future of Scotland depended very much upon their clearing up first what sort of Church they were to have. Let the Free Church give a decision as to what relations with the State it would seek to have, and what kind of relations to the State were possible, looking to the condition in which the State itself was. That was the only way they would solve the problem. It was impossible for them to try and solve it from the other end by a patchwork of Acts of Parliament, contrived by men working from a political point of view, in reference to the existing Established Church. They would only make confusion worse confounded, and introduce a great deal more and worse animosities than those they deprecated. He denied that it was necessary to upset in a process of disestablishment all those securities that were in the Revolution Settlement. The Sabbath law, the marriage law, the Protestant succession to the Throne, and all those things they valued would yet be safe, though they terminated the present connection of the Church with the State. As to what they were to do with the money, he had not heard that they were to make a permanent present of it to anyone. The annual proceeds might be applied as the State might direct. The subject would be always there, and would come up from time to time, and the money might be applied as the State saw fit. He should be glad to apply some of these resources to spiritual and religious objects, if he could see his way over some difficulties and objections connected with the principle of endowment and difficulties connected with England and Ireland, that would inevitably follow in the wake. But he did not regard this as a question he was called upon to discuss; let it be considered subsequently. He did not believe disestablishment would come about by mere waving of their hands. He did not conjecture how near it might be. He had no doubt there would be political agitation in reference to it. But the time was come, as he thought, to speak out clearly and distinctly on this question, and he had a strong conviction if the Free Church thus spoke on this question, it would carry with it the assent and consent of the great mass of its people. (Applause.)

Sir HENRY MONCREIFF, in the course of a brief reply, said that the termination of the existing connection and much else would have to be done before they could exhibit a Church of Scotland for which they would agitate the question of re-establishment. He agreed with Dr. Rainy that in all probability, in the course of events, they would find that the line to be taken would be very different from what was taken before. The overture said that it was not desirable at present to seek for the re-establishment of the Free Church because they could not do so without being asked to be placed in an invidious position.

Mr. Macaulay ultimately withdrew his overture, and Mr. Thorburn dropped his motion. Sir Henry's overture was eventually carried against the motion of Mr. Balfour by 40 to 12. The discussion lasted over six hours.

DUNDEE.

In the Free Presbytery of Dundee, the Rev. Dr. WILSON took the lead by moving the following:—

Whereas the Claim of Right of the Church of Scotland was rejected by the Legislature in 1843, and whereas consequently the Free Church in the same year protested that the terms on which the Church was now allied to the State implied the subjection of the courts of the Church to the Civil Courts in all ecclesiastical matters, and was therefore intolerable; and whereas the Free Church in her condition of separation from the State has had such experience, and formed such relations with other churches as to make it in the highest degree inexpedient that she should prosecute her claim for the whole or for any part of the endowment of the State; and whereas the present Established Church is unrighteously constituted, and consists of a minority of the people, and has shown a disposition hostile to the interests of other churches—it is humbly overtured by the Free Church Presbytery of Dundee to the Venerable the General Assembly, that they petition the Legislature to put an end to the existing connection between the Church and the State in Scotland by disestablishment and disendowment, thus leaving the churches free to prosecute their own ends, and opening up a way whereby the State might to all churches alike render common justice to the glory of God and in the interests of religion.

In the course of his speech the rev. doctor said he feared a good many Free Churchmen who regarded with some complacency and tolerance the Erastian subjection of the Church to the State, had begun to think that there was not anything after all so very objectionable in it; that the way seems to be quite open for Free Church ministers to return into the bosom of the Established Church, and to subject themselves to the bondage in which the Established lay. But this was just one strong moral reason why the Free Church should not stand aside and let that state of things go on, and let people's minds get reconciled to it; for the Establishment as it existed, and looking to the history of sentiment in regard to it, he held to be a menace of the freedom of all Churches. (Applause.) Depend upon it, the Free Church would not long retain its liberty if they did not practically carry into effect their own principles, and make it apparent to the community that this state of things, the Erastian subjection of the Church to the State, was intolerable—was a sin that ought to be fought against to the last. (Applause.) Mr. Dunlop seconded Dr. Wilson's motion. The Rev. Thomas Hill proposed that this overture should not be transmitted. He said that while he did not consider that the Established Church, as at present constituted, was all that could be desired, yet the proposal to disestablish it was so directly in the teeth of all the previous testimony of the Free Church, that he could not support it. The Rev. Niel Taylor seconded the motion. On a division, Dr. Wilson's motion was carried by twenty-six to six. The minority dissented.

PAISLEY.

An overture of similar import was brought before the Paisley Free Presbytery by the Rev. Dr. Thomson, of Free St. George's Church. It concluded by proposing that the same should be sent to the General Assembly, and petitions "for the immediate disestablishment" of the Scotch Church should be sent to Parliament. He said that he bore no grudge against the Church of Scotland as a Church, but as an Establishment he desired its overthrow, firmly believing that if that occurred, that Church would become more pure, more free, and more fitted for its great work, and that this would usher in the dawn of the brightest day that Scotland had ever seen. Mr. M'Turk (Inchinnan) seconded the motion. Dr. Fraser moved that the overture be not transmitted. The attitude of hostility assumed by the Free Church, on account of the abolition of patronage, was, he said, altogether unworthy of the cause which she has so long steadfastly maintained. It appeared to him that, when statesmen at last showed a disposition to honour Free Church principles, as did the late Lord Advocate in the abolition of patronage, it would have been much more becoming, not only to approve of these concessions, but to tell them plainly what more was required to enable the two churches—Established and Free—to consider the question of reunion or reconstruction. He asked what right they had to say that the Established Church *intended*, by her line of policy, "to injure other Presbyterian Churches"? Where was there evidence different from that which they and the United Presbyterians showed when they planted new churches? They might carry the disestablishment question in their Church courts, but they would fail. The people were not with them, and were tired of this incessant fighting in the Free Church. After a good deal of discussion, the Rev. Mr. Stewart, Pollokshaws, said he could not support the motion in its present form, and suggested that Dr. Thomson should alter one of the clauses of his overture so as to read, "That it has been pursuing a line of policy which seemed fitted to be injurious to other Christian Churches," and that he should leave out Clause 2 altogether, having reference to the Westminster Standards. Also, instead of the last clause, it should be made to read as follows:—"That an overture embodying the foregoing resolutions be transmitted, declaring their present earnest desire for a reconstruction of a truly National Church after the idea of Knox, Henderson, and Chalmers." To these alterations Dr. Thomson assented, and on the vote then being taken, sixteen supported the amended motion, and five the amendment of Dr. Fraser.

There has been an analogous discussion in the Newcastle Presbytery of the English Presbyterian Church, but we have no room for a report this week.

THE DISESTABLISHMENT MOVEMENT.

GREAT MEETING AT CARDIFF.

On Thursday night the Wood-street Congregational Chapel, Cardiff, was crowded by a most attentive audience, gathered together to hear addresses from Messrs. Dale and Rogers on the subject of the disestablishment and disendowment of the Church of England. The gallery of the chapel was filled by ladies. The *South Wales Daily News*, which reports the meeting at some length, says that probably 2,500 persons were present, even the aisles and lobbies being crowded. "Amongst such a large audience, and in the discussion of ecclesiastical and political questions, which touch so many interests and prejudices, it could scarcely

be expected (says our contemporary) that there would be perfect accord and sympathy. But the harmony of the meeting was throughout unbroken, and the speakers were cheered from first to last with an enthusiasm which suffered no abatement, although the meeting was protracted to a late hour. For the credit of Cardiff, we are gratified to find that there was no attempt at that organised opposition to disturb a public meeting and to prevent free discussion, which has been the scandal and disgrace of some towns where ecclesiasticism is more feverish and rampant than healthy and robust." Many ministers of various denominations and well-known laymen were present. Mr. John Batchelor was called to the chair, and introduced the business of the evening in a suitable speech, referring in conclusion to the many signs—such as Mr. Gladstone's late article in the *Contemporary*, the Bishop of Gloucester's recent article in the *Nineteenth Century*, and the organs of the Church party, that the end was near. The Church was like a citadel of centuries old, in which they could see large fissures and crumbling stones in the walls, and it was only for the axe to bring down the growth and the walls altogether. It was for them to say whether the growth of the Church of England was to be cut down. (Cheers.)

Mr. R. W. DALE, who was received with cheers, then addressed the meeting. He commenced by commenting in severe terms upon the proposals contained in the Government Burials Bill (as quoted separately), and went on to speak of the inability of archbishops and many cultivated and thoughtful people to understand what they meant in relation to the disestablishment and disendowment of the Church, but none charged them with pursuing a compromising or ambiguous policy. But though they always avowed their ultimate object they were not yet understood. In illustration he referred to the late speech at Birmingham of Mr. Cross, the Home Secretary, who said:—"You people who are outside the Church have religious freedom, why can't you let us who are inside the Church have religious freedom?" Why, that was the very question they (the Dissenters) had been asking for the last thirty years. (Laughter.) They could not understand at all why, after they had escaped from the restraint which they had once imposed upon them, the adherents of the Church of England should not escape too, from the restraints that were imposed upon them." (Hear, hear.) The speaker went on to say that, in his opinion, the most effective means of instructing statesmen in their principles was through the returning officers at Parliamentary elections. Let Wales send up an unbroken phalanx of Liberationists' to the House of Commons, and Wales would do more at a single election than had been done by all the handbills and meetings of the Liberation Society for the thirty years that had gone by. (Great applause.) Referring to the words quoted from Mr. Cross, the Churchman said, "We have freedom to use the national endowments; you don't want them, and you are free not to have them." And so Mr. Cross thought they ought to be satisfied all round. Laughter.) It was just as if the wolf said to the lamb, "You are free to eat what you like. I may eat you, and you may eat grass." But the lamb might say, "Let me be free to eat what I like; let me eat you." (Great laughter.) The whole truth of the case was that the clergy had more than freedom on the one hand, and on the other they had less. They had more—hence this society was established in order to liberate the Church from State patronage. They had less, and therefore this society was established in order to liberate the Church from State control. The whole case was met by the ordinary programme of the society. Why, it was asked, should not clergymen have the same liberty as Nonconformist ministers? The best answer he could give was that recently supplied by Canon Bulstrode in a letter to the *Manchester Examiner*, who said, "Everything connected with the Church is subject to the law. The law defines the status of its clergy, fixes their duties, and controls their action. There is no ecclesiastical corporation of the Church of England; its clergy are officers of the State, with their duties clearly defined by the State." Now these words might be written in golden letters over the door of the Liberation Society in Serjeants'-inn—(applause)—and they should be learnt by heart by all young Liberationists. Mr. Dale went on to speak of other points of difference between the Church and Nonconformists, and to explain them; and, in doing so, answered at some length several of the positions taken up by Canon Bulstrode. He also quoted with effect a recent sermon of the Rev. John Oakley, a clergyman of Hoxton, and expressed his belief that there were many generous, right-minded, high-spirited, and devout clergymen who think like him. He would tell them all that, while the Establishment remained, it must remain under the control of Parliament, and if the wants of Churchmen to have the management of their own affairs are regarded, then it must be at a price, and they must give up the secular advantages of the Establishment. (Loud applause.) After making felicitous use of Mr. Oakley's illustrations, and giving them fresh point, and expressing his belief that the sacerdotal views of the High-Church clergy (who were in a large majority) were viewed with scorn by the great mass of the people of the country, both in England and Wales, Mr. Dale said that Mr. Rogers and himself were there that night to ask them whether they thought they had occasion any longer for the services of these gentlemen, who were State officers and their servants; whether that which was left to be apportioned for religious instruction could be wisely and adequately appropriated by these officers. If these gentlemen were their servants, they had a right to say, if they did not want to have them any longer, "Your money shall be appropriated to servants whose good offices we do require." (Cheers.) They looked to Wales, and they looked to Cardiff to support their cause. They could not tell when the ripening hour for this conflict would come. Let them remember the franchise was a sacred trust, for the use of which they would be responsible to their consciences, their country, and their God. (Cheers) Let it be clearly understood that in the employment of the franchise, in the discharge of the great political trust it conferred, they were influenced by no bribes, by no threats, and that they used it as their judgment and consciences dictated. And that they intended to use it as the majority of that meeting were prepared to use it, he believed, in order to secure for that nation perfect religious equality. (Loud and continued cheering, during which Mr. Dale resumed his seat.)

The Rev. J. G. ROGERS, on rising to address the meeting, was also received with loud applause. He said that at the commencement of their autumn campaign he and his friend Mr. Dale felt some degree of anxiety as to the position which the question of the disestablishment and disendowment of the Church of England might take in the public mind in the midst of the excitement and agitation created by the revelation of the horrible cruelties and barbarities in Turkey and Bulgaria. They might reasonably have feared that the public mind would be so occupied by these particulars that the subjects they proposed to bring before the people would not awaken that amount of interest which they did twelve months since. Instead, however, of their fear being verified, the very opposite had been the case, and the question of disestablishment stood in the forefront of all public questions in a way it had never done before. It was always seething up before them. One reason of this was that a clergyman of the Establishment had, so to speak, tasted the sweets of persecution, and if he (Mr. Rogers) had, in the course of his addresses, been a party in assisting Mr. Tooth to be released from custody, Mr. Tooth had done far more in aiding forward the work of the Liberation Society. Within a short period two societies had been established to carry forward the principles of the Liberation Society—one a society of working men claiming to free the National Church, but not in the way Mr. Cross understood the freedom of the National Church. Then a layman's society, formed for the express purpose of separating the Church from the State. And there were many even inside the Church who felt that if the Church was separated from the State they would not be able to take the property of the Church with them. Mr. Rogers then went on to refer to recent Episcopal utterances on the subject, remarking that there was hardly a bishop opened his lips on public questions but he managed to touch upon disestablishment. He replied to the attack of the Bishop of Ely on the Liberation Society, which that prelate had grossly misrepresented, and adverted to some passages in the recent charge of the Primate of all England, whose definition of a National Church was not borne out by actual facts. A considerable part of Mr. Rogers's speech was taken up with a reply to the recent article of the Bishop of Gloucester and Bristol in the current number of the *Nineteenth Century*, the object of which article (as our readers may remember) was to show why the English people ought to have confidence in the future of the Church of England. The speaker dealt with the bishop's arguments one by one, but the report of his speech given in the local paper is too brief to made it worth quotation, but Mr. Rogers's incisive criticism appears to have been much appreciated by the crowded audience. In bringing his address to a conclusion, he said:—The day was coming when there would be disestablishment. Let them speed that day forward, and help it forward, and pray to God that the sun might break out. Let the clouds disappear, and let the sun shine upon the day of days, and day of unity, for which they had sighed and prayed. (Loud cheering.)

A cordial vote of thanks to the deputation and the chairman brought the proceedings to a close.

THE METROPOLITAN DISTRICTS.

MR. PICTON AT THE HACKNEY LIBERAL CLUB.—On Tuesday evening last Mr. J. Allanson Picton, M.A., delivered an address to the members of the above club at the club-house, Mare-street, on the subject of "Disestablishment considered as a question of practical politics." The chair was occupied by Mr. C. B. Holmes, and there was a very large attendance of members. After a brief speech from the chairman, Mr. Picton, who was received with much applause, briefly reviewed the position of the question of disestablishment to-day, as compared with its position five years since, quoting from the *Church Times*, the *Times*, and the *Spectator*, to prove the great advance the question had made as a matter of practical politics during this period. All, said Mr. Picton, conceded that disestablishment was inevitable, the only question was when it should come. In a very lucid manner the lecturer took up one by one the arguments urged by the advocates of "postponement," and proved their untenableness, passing under review the leading items of the Liberal programme, and showing how impossible of attainment many of them were unless preceded by Disestablishment. Assuming disestablishment to be a question of practical politics, Mr. Picton, in a very clear and forcible manner, showed, 1st, "How it was to be done," and, 2nd, "What forces were at the command of the party to do the work with." Tersely and trenchantly commenting upon the illogical position taken up by the religious Nonconformists on the education question, he urged that, so far as practical politics were concerned, their influence had reached its climax, and said he thought little more could be expected from them. Two other forces remained on the field—the philosophical radicals, a school of slow growth, and the working men, a mine yet unworked. To the latter class we must look for the solution of the question. To the elaboration of these points Mr. Picton devoted the remainder of a most able address. An animated discussion followed, in which Messrs. Fitch, Reynolds, and Wigg, took part. A hearty vote of thanks, moved by Mr. Wigg and seconded by Mr. Dewey, brought a very enjoyable evening to a close. It is expected that Mr. Picton will re-deliver the address at an early date in the Shoreditch Town Hall.

MARSHALL-STREET, GOLDEN-SQUARE.—On Wednesday, the 14th inst., Mr. Kearley gave an address in Craven Lecture Hall here, the Rev. R. D. Wilson in the chair. There was a good attendance, and Mr. Kearley was cordially thanked for his lecture.

ENFIELD.—On Thursday, the 15th, Mr. Kearley gave an address to the Young Men's Society here, Mr. A. G. Kilding in the chair. The Rev. H. S. Toms, Mr. Marshall, and Mr. Stribling also spoke.

SHEPHERD'S BUSH.—A VICTORY FOR THE OTHER SIDE.—On Friday, March 16, Mr. Kearley gave an address in the Lecture Room of Oaklands Chapel, Uxbridge-road, to an audience composed mainly of Churchmen. At the time for beginning it seemed likely that there would be no audience, but immediately afterwards there was an inrush of people, and the seats were speedily filled. Amongst those present there were two or three of the local leaders on the Church side, the most conspicuous being a burly captain, who had grossly interrupted previous meetings. The chair was taken by the Rev. W. Sanders, who explained that though the meeting was called for a lecture, not for a debate, there would be the fullest opportunity given for discussion. Mr. Kearley expressed his pleasure at having to address an audience five-sixths of whom were Churchmen, and throughout his address spoke to them specially, winning a very good hearing, with but little interruption. Five speakers followed on the other side in support of a resolution in favour of the Establishment. They frankly acknowledged the fairness and good feeling with which Mr. Kearley had treated the subject, and, with the exception of the usual hard words about "confiscation," &c, spoke with moderation themselves. Mr. Kearley replied; and just before eleven the vote was taken, when there were over forty for the resolution and eleven against, a large portion of the audience, presumably Churchmen, not voting at all. The Churchmen were greatly elated at their success, and the promoters of the meeting by no means grudged them their victory under the circumstances. A cordial vote of thanks to the chair closed the proceedings.

LATIMER CHAPEL, MILE END.—On Monday, the 19th inst., Mr. Kearley addressed a large and enthusiastic audience in the schoolroom here, the Rev. J. W. Atkinson in the chair. The meeting was unanimously in favour of Disestablishment, and, while there was no discussion, there was a good deal of friendly questioning for the purpose of eliciting information, and two or three hearty speeches by local friends. A cordial vote of thanks was passed to Mr. Kearley, coupled with an earnest request for another lecture.

CAMBERWELL NEW-ROAD.—The Rev. J. Manley Camp gave a lecture on disestablishment, "The cry from within and from without the Church," on March 6, to an intelligent and thoughtful audience, who applauded most heartily any reference to the aim and objects of the Liberation Society. The Rev. J. A. Griffin presided, and spoke very effectively. The Rev. W. Alderson, of East-street, Walworth, and Mr. J. Hayward, moved and seconded a vote of thanks to the lecturer, coupling with it success to the Liberation Society, which was carried enthusiastically.

DEPTFORD.—The Rev. J. M. Camp lectured on the "Hatcham Case and its Lessons," on March 15, if not to a large, yet intelligent and thoughtful audience, who evidently were in the fullest sympathy with the lessons educed and enforced by the lecturer. The Rev. D. Honour spoke and introduced Mr. Camp. Joseph Watts, Esq., presided, and gave an admirable opening speech. A unanimous request was given to Mr. Camp to come again.

ST. LEONARD'S STREET INSTITUTE, VAUXHALL-ROAD.—On Tuesday, March 6, Mr. Loader lectured here on "A State-Church wrong in Principle." The chair was taken by the Rev. R. T. Thomas. Though it is hard to stir the apathy of a district like that of Pimlico, the audience, albeit small, was a very intelligent one, and cordial appreciation of the lecture was expressed in the vote of thanks.

MARYLEBONE.—At the meeting of the Young Men's Society connected with the Presbyterian Church on Wednesday last, Robert Bell, Esq., pre-

siding, there was a debate on "Ought the Church of England to be Disestablished?" The affirmative was maintained by Mr. J. Loader, the negative by Mr. H. R. White. In the interesting discussion the subject was ably treated by Mr. Cecil D. Robertson, the secretary of the society. The affirmative was adopted by the meeting with but few dissentients.

NOTTING-HILL.—On March 12, at the schoolroom of Lancaster-road Chapel, Notting-hill, in connection with the Young Men's Society, there was a discussion on disestablishment, opened by Mr. J. Loader, the *status quo* was vigorously contended for, on the other hand, by Messrs. Ellerton and Sharpe. The Rev. J. S. Russel, M.A., occupied the chair.

WESTMINSTER.—On March 13, at the half-yearly meeting of the congregation at Romney-street Chapel, Westminster, the Rev. H. Tarrant, pastor, Mr. Loader attended by request to introduce the subject of disestablishment. The other speakers referred to it also, and the meeting warmly approved. The chair was taken by the Rev. J. Hiles Hitchens.

THE REV. W. F. CLARKSON IN YORKSHIRE.

OTLEY.—The Rev. W. F. Clarkson, of Lincoln, has addressed several meetings in Yorkshire. On Monday he was at Otley, where there was a good attendance, the Rev. J. C. Cottingham presiding. Mr. Clarkson had a very hearty reception. His lecture, which was entitled, "Where will it end? or, Religious Equality the true Solution of the Church of England problem," was listened to with the greatest interest. The *Guardian* devotes nearly five columns to a report of the proceedings. There were some questions put at the close, which, we think, were very happily answered. Mr. Duncan and Mr. Beer moved the vote of thanks. The *Otley Guardian* follows up the meeting with a very fair article.

CLECKHEATON.—On Tuesday evening, in the Co-operative Hall, Mr. Clarkson delivered a lecture to a very large audience, composed chiefly of working men, on "The Liberation Society; what it Wants, and Why." Mr. John Gill, member of the Local Board, presided, and the supporters on the platform were Messrs. J. Thornton, R. Naylor, Liversedge; J. Ellis, E. Wadsworth, and the Revs. Thomas Nicholson and W. Ockelford (Congregational), Cleckheaton; and Mr. Elias Thomas, of Bradford. After the lecture, a deputation, consisting of the Rev. J. Myers (Free Church), the Rev. T. Nicholson, Messrs. R. F. Crossland, J. Ellis, and W. Gaunt, was unanimously appointed to represent Cleckheaton at the triennial meeting of the Liberation Society to be held in London in May.

KEIGHLEY.—Mr. Clarkson lectured in the Mechanics Institute here on Wednesday. Mr. Samuel Smith in the chair, who was supported by many influential local gentlemen. The lecture was well received. At the close, Mr. E. Thomas, of Bradford, explained that a Conference of the Liberation Society was to be held on the 1st and 2nd of May, and that the meeting would be asked to appoint delegates. Mr. Alfred Bottomley, after a few remarks in which he referred to the Church as a political agent which had in the past hindered the progress of popular freedom, proposed that the delegates to the Conference be the Rev. A. B. Morris, the Rev. W. E. Goodman, Messrs. J. Dixon, W. S. B. McLaren, and Wm. Town. The resolution was seconded by Mr. J. Watson, and carried unanimously. Mr. Clarkson was highly complimented upon the admirable spirit of his lecture.

PUDSEY.—Here Mr. Clarkson dwelt on the national aspects of the Church and State question. Mr. P. Craven occupied the chair. A Church defender made a long speech; but was well replied to by Mr. Clarkson, the Rev. J. Atkinson, and Mr. E. Thomas.

MR. GORDON'S MEETINGS.

DISCUSSION BETWEEN MR. GORDON AND MR. BERGER AT BLACKBURN.—The *Preston Guardian* devotes nearly ten columns, in two weeks, to a report of meetings held by Mr. Gordon and Mr. Berger at Blackburn on Monday and Tuesday last. These meetings seem to have created great local excitement; Mr. Gordon lectured on Monday, Mr. Berger being provided with a seat by invitation. The lecture-room was crowded, and many Church defenders were present. Mr. Higson, J.P., occupied the chair. Mr. Gordon had, on the whole, a pretty fair hearing, although there was plenty of hooting during the lecture. Still, Mr. Gordon made effective way, but both cheers and hooting greeted him as he sat down. Mr. Berger rose to reply, and had great time allowed to him. Mr. Gordon then rejoined, and the discussion was continued amidst just excitement until past eleven o'clock, at the close of which a thorough vote of thanks was given to Mr. Gordon. Mr. Berger, in Mr. Gordon's absence, lectured the next night, and characterised the Liberation movement as one of "Revolutionists, Atheists, and Roman Catholics."

RAVENSTHORPE.—On Tuesday evening Mr. Gordon lectured in the New Connexion schoolroom, Ravensthorpe, near Blackburn, which was comfortably filled with an audience not altogether predisposed to the lecturer's side of the question. Mr. Gordon was well heard, and the Rev. G. H. Rowe, of Bradford, at once rose to ask questions, which he did, without any very definite issue, for a long time, the audience stoutly stopping him when he persisted in dragging in "Charles Bradlaugh, the Atheist." Mr. Stapleton presided.

LIGHTCLIFFE.—On Wednesday evening Mr. Gordon lectured in the Congregational School, Lightcliffe, near Halifax. J. Oakes, Esq., pleasantly presided, and there was a very considerable audience for a residential neighbourhood, and a warm and sympathetic hearing. Cordial votes of thanks.

ARMLEY, LEEDS.—Thursday evening, Temperance Hall, crowded place, lecture, and subsequent answers to questions. Received with great enthusiasm. Mr. Conne Slater in the chair, and votes by acclamation.

MIRFIELD.—On Friday evening, Town Hall, Mirfield, and fair audience. Good hearing, and Mr. Rowe again in force, but stopped by refusal to withdraw words, "plunder of his Church," as deliberately applied to action of Liberation Society. Mr. Gordon said he could take no further notice of him as a controversialist. Votes of thanks warmly carried.

OTHER LECTURES.

PENDLETON.—The Rev. J. McDougall, of Darwen, delivered a very effective lecture here on Tuesday evening on "Disendowment: What is meant by it?" Mr. John Brooks presided. There was difference of opinion apparent, but no serious interruption. Mr. McDougall at the close of his lecture replied to a number of questions.

SHREWSBURY.—The *Shrewsbury Free Press* reports at some length a lecture delivered by the Rev. J. B. Heard at the Music Hall there. The hall, it is stated, was densely crowded. Mr. T. Pidduck took the chair. Mr. Heard's lecture was received with some opposition, and there was a brief discussion at the close, but the clergyman who opposed moved the vote of thanks, and the lecturer and he shook hands.

NEWTOWN, MONTGOMERYSHIRE.—Here on Monday evening last the Rev. J. J. Brown lectured to a large and enthusiastic audience. Mr. A. C. Humphreys Owen, of Glansvern, presiding. The lecture, according to the *Oswestry Advertiser*, was well received. The Rev. J. W. Thomason proposed a vote of thanks to the lecturer, and was seconded by the Rev. J. Williams, rector, the Rev. Mr. Whitehouse also followed on the Church side, and ultimately the rector challenged the Liberation Society to a discussion. This, with great cheering, was accepted. The meeting throughout was most enthusiastic.

THAME, OXFORDSHIRE.—On Wednesday evening the Rev. Thomas Lloyd, of St. Ives, Hunts, delivered his popular lecture on the "Christian Church in the First and in the Nineteenth Centuries," in the Congregational schoolroom. The lecture, which was an exceedingly able and interesting one, was listened to with attention by a large and appreciative audience. The Rev. G. T. M. Ingliss presided, and expressed his hearty concurrence in such efforts to extend the principles of religious freedom.

TETSWORTH, OXFORDSHIRE.—On Thursday evening the Congregational Chapel in this place was crowded to listen to a lecture by the Rev. T. Lloyd, of St. Ives, Hunts, on the "Christian Church in the First and in the Nineteenth Centuries." The principles of religious freedom were very ably expounded and enforced by the lecturer, and were fully appreciated by the audience. This was Mr. Lloyd's first visit to the neighbourhood, but a hope was expressed by many that he might come again at no distant date. The Rev. S. Patton, of Thame, presided, and upon the motion of the Rev. J. W. Humberstone, a hearty vote of thanks was accorded to the lecturer.

THE GOVERNMENT BURIALS BILL.—The joint Parliamentary Committees of the Liberation Society and the Dissenting Deputies met on Wednesday to consider the Government Burials Bill. It was agreed to defer a full expression of opinion until the bill is published; but the conclusion arrived at was that whatever the merits of the bill as a consolidation measure, it utterly fails to remove the grievance of Nonconformists. The concession of silent burials in churchyards was condemned as insulting to Nonconformists, and as placing them in a position of degradation which they ought not to consent to occupy. It was therefore resolved vigorously to oppose the bill. The bill has not yet been, and may not for some days be, issued, as will be seen from a letter which appears elsewhere.

The *Church Times* states that the Rev. Arthur Tooth is very ill.

The *Record* says that a number of the Manx clergy intend memorialising the Government in favour of appointing Bishop Ryan, vicar of Bradford, to the see of Sodor and Man.

It is reported that the beautiful estate of Woburn Park, near Weybridge, has just been sold to one of the most influential sections of the Roman Catholic party, for monastic or scholastic purposes.

It is stated that proceedings are about to be taken by Mr. Pelham Dale, of St. Vedast's, to set aside the judgment of the Arches Court against him, owing to certain informalities in the preliminary formal steps of the suit.

A PEREMPTORY CLERGYMAN.—The Rev. Wm. A. H. Lewis, vicar of Upper Gornal, Staffordshire, who objects to any person in his district getting married at any church but his, unless they first pay him the ordinary marriage fees, on the people objecting to do either, in order to compel them, has written to the other clergymen in the district, forbidding their performing the ceremony for any man belonging to his parish.

RELIGIOUS LIBERTY IN SPAIN.—The Rev. J. Godfrey P. Pope, Chaplain at Lisbon, has written a long letter to the Rev. L. S. Tugwell, Director of the Spanish and Portuguese Church Missions, in the course of which he says:—"In spite of all that has been thought at home, there is ample religious liberty in Spain—liberty sufficient, if funds were forthcoming, to enable the Gospel to be preached and taught without hindrance from the law in every corner of the land. Public advertisements and placards are, it is true, forbidden; but the schools and churches are expressly allowed by the law, and within the walls of church and schools, Protestants are permitted to teach freely the simple truth as it is in Jesus, and all the discussions that have taken place in Spain have only served to draw public attention to the cause of Protestantism, and to increase the attendance both at the churches and in the schools."

THE ALLEGED NEW ANGLICAN CHURCH.—The strange rumour which we quoted last week from the *Whitehall Review* is denounced by the Ritualist paper as a blundering canard. The *Church Times* says:—"It is hardly necessary to say that unless, as is most likely, the whole story is a hoax, the project is another *avatar* of our old friend 'Presbyter Anglicanus' or some one of his company. Till Saturday last we had never heard a word about it, nor can we meet with anybody that had. Certainly, as at present advised, we should receive any such scheme, even if it came in a more questionable shape, with emphatic reprobation. Our business is not to set up a new sect in which to make ourselves comfortable, but to do valiantly against the foes of the Church of England, whether they be without or within her pale. We are a very long way off despairing even of the Ritual battle, but even if we are totally defeated on that issue, the struggle, so far from being over, would only have just begun." The *Church Review* says:—"'The Sacramentary' is, we imagine, a queer hotch-potch of different rites, composed some years ago by an amiable but eccentric person who has now joined the Irvingite Dissenters. Can he be the constructor of this notable mare's nest?"

THE CHURCH DEFENCE INSTITUTION.—The annual meeting of the Central Council of the Church Defence Institution was held on Thursday afternoon at the National Society's rooms, Broad Sanctuary, Westminster; the Earl of Redesdale in the chair. The report, which was read by the secretary, the Rev. Alfred T. Lee, stated that the income of the institution for 1876 was 4,564*l.*, and showed that the organisation for Church Defence had steadily progressed; that numerous lectures had been given, and 309,465 publications circulated throughout the country during the year. The report also expressed approval of the Duke of Richmond's Burial Bill, and recommended that it should receive the earnest support of Churchmen. The adoption of the report was moved by the Hon. Wilbraham Egerton, M.P., who said that, notwithstanding all the attacks made on the Church, her work was never more vigorous than now, and able to stand the criticism of her opponents. The Marquis of Hertford moved the appointment of the Executive Committee. Canon Gregory spoke on the necessity of obtaining a better representation of the clergy in Convocation, and on the motion of the Right Hon. J. G. Hubbard, M.P., a committee of ten members was appointed to confer with a Committee of Convocation to consider what further steps should be taken in this matter.

THE ARCHBISHOP OF CANTERBURY AND THE AMERICAN MISSIONARIES IN PERSIA.—The Evangelical Alliance lately called the attention of the Archbishop of Canterbury to the persecution by the Nestorian Patriarch in Oroomiah, Persia, of certain American Presbyterian missionaries, on the alleged pretext, that the Patriarch and his people had been placed under the fostering care of the Archbishop of Canterbury and the Church of England, and that His Holiness therefore proposed in future to exclude all other preachers of the Gospel from his people. The archbishop has now sent to the Alliance a copy of a letter which he has addressed to the Patriarch, stating that the missionaries in question are, he has every reason to believe, good Christians, who have been doing a great work in Persia, and that nothing would be more likely to destroy the interest that is felt by religious people in England in the welfare of the Nestorian Church than any such injury inflicted on them. "We cannot believe (his grace adds) that your Holiness has given sanction to such proceedings, and we pray your Holiness, for the Lord Jesus Christ's sake, to use your influence to restrain those who act in your name, to secure that the American missionaries and their followers are treated with that kind, Christian courtesy which they fully deserve."

EPISCOPAL SYMPATHY WITH RITUALISM.—Replying to an application that he would receive a deputation of parishioners praying for the appointment of a non-Ritualist vicar to Christchurch, Wolverhampton, the Bishop of Lichfield writes:—"The case in the Court of Arches having been dismissed, I have resumed with the Rev. C. Bodington that pastoral intercourse which, with my own goodwill, would never have been interrupted." His lordship consents to receive the deputation, but says his own opinion is not likely to be changed

by their arguments. "I have no sympathy," he says, "with the proceedings of the Church Association. You have not, so far as I know, offered to the Rev. C. Bodington to refer the whole question to the bishop, who may decide it without appeal." The memorialists decline to submit the question to the bishop, because they say his letter shows he is not open to conviction, his opinion being fixed. They have not, therefore, confidence that the question would receive an impartial consideration. The memorialists call the bishop's attention to the Public Worship Act, which gives to the archbishop, and not the bishop, where he is patron of the living, the power of a mediator from whom there is no appeal. They made an offer to this effect to Mr. Bodington, but it was received with contempt. The memorialists decline to send the proposed deputation, and intimate that fresh proceedings have been begun against Mr. Bodington.

CHURCH DEFENCE SLANDERS.—In a recent lecture at Southport on "The Church of England, the Poor Man's Church," the Rev. J. Eddowes, of Bradford, is reported to have said :—

1st. "On a collection night he (the lecturer) had known poor men turned from chapel doors with a speech like the following ; 'It is not such as you who are wanted here to-night.'"

2nd. "Then, again, with regard to the sacraments, how often are these denied! Baptism denied to the father who has not paid his pew rents, or does not attend to chapel with sufficient regularity."

3rd. "The Lord's Supper refused on political grounds because the man had voted for a certain candidate at an election."

The Rev. J. Gascoigne, of Oswestry, who is connected by family relations with Oswestry, and was formerly a minister of Bradford, writes to Mr. Eddowes to ask if he would give him one definite example of each of these alleged occurrences, with the date and name of place distinctly stated. Mr. Eddowes replies :—

I could give you the names of the people so turned away ; but I fear my doing so would be of little service to you, seeing that in the interval that has elapsed—fifteen years or so—since the lecture was published, they had passed to their rest.

The other two statements about which you ask are not mine, and, therefore, I am not responsible for their accuracy or truth, though I have no reason to suppose them either inaccurate or false.

Mr. Gascoigne in a further letter expresses his regret that a brother clergyman of the Christian Church, in discussing questions of such vital, import whether for good or evil, to the people of this nation, and demanding in any one assuming the position of a lecturer upon them, the exercise of the highest intellectual powers of which he may be capable, should not have shrunk from the use of "old wives' fables," and silly tattle—which, however likely to wound and sting in spite of, or perhaps because, of their littleness—could serve in no possible elucidation of the great national problem to which those questions refer. Mr. Gascoigne also expresses his firm conviction, which clearer proof to the contrary could alone remove, that the charges made are wholly false, and that Mr. Eddowes has been misled by no great unwillingness to believe evil of those who appear to him ecclesiastically to be so seriously in error.

ULTRAMONTANISM IN CANADA.—The *New York World*, commenting on the recent unseating of M. Langevin, a member of the Dominion Parliament, on the ground that his election had been gained by clerical intimidation, observes :—"The liberal *mandement* of Archbishop Taschereau, of Quebec, forbidding the priests to interfere in political affairs, was hailed by Protestants and Moderate Catholics as an assurance that the hierarchy would henceforth pursue a more reasonable course. These hopes were, however, doomed to speedy disappointment. Almost immediately thereafter a curé who was summoned to give evidence before a civil tribunal took somewhat superfluous pains to state in the box that he had only complied with the subpœna because his ecclesiastical superior had, on being consulted, given him permission to testify. This in a court where the law of England is administered, be it borne in mind. Another graver case followed. In a contested election case three Catholic judges, Casault, Murphy, and another, united in unseating the clerical member-elect. The Bishop of Rimouski thereupon launched a pastoral at the judges, declared that neither Parliament nor the bench could interfere in matters wrought by the Church, and concluded by ordering the sacraments to be withheld from any Catholic asserting or acting to the contrary. The aim of this *mandement* was plainly to be seen. Monseigneur Langevin's brother, the leader of the French Conservatives, had been elected for Charlevoix, and his seat was contested by M. Tremblay, on grounds of violence, corruption, and intimidation. The case was pending before the Supreme Court of the Dominion, and the bishop, sinking the clerical character in the fraternal, was endeavouring to 'bull-doze' the Catholic members of that tribunal. The wildest storm was raised over this palpable attempt at coercing the bench, and had it not failed it is impossible to say how serious might not have been the consequences. The Supreme Court has unseated M. Langevin, and only did not disqualify him because there was some doubt as to his personal acquaintance with and responsibility for the illegal acts committed. All clerical intimidation, threats of excommunication, and moral coercion were held to void the election of the candidate in whose behalf they were employed, and the privileged character of the priest interfering in political matters was denied. Mr. Justice Taschereau, who has a brother on the episcopal bench—the Archbishop of Quebec—delivered a concurring opinion, and none of the other Catholic judges dissented. This decision will, of course, be received with furious denunciation by the Ultramontanes ; and unless the Pope should in the pending appeal favour Archbishop Taschereau (who is alone, of all the bishops of his province, in holding Liberal ideas), the end can hardly fail to be open conflict between the courts and the Church, and local troubles between the Protestants and Catholics of Quebec."

Religious and Denominational News.

The Senatus Academicus of the University of Edinburgh have offered the degree of D.D. to the Rev. Alex. Maclaren, B.A., of Manchester.

The present membership of the Metropolitan Tabernacle amounts to 4,938, the net increase during the past year representing 146. Mr. Spurgeon preached there on Sunday to very crowded congregations, but we regret to hear that he is far from well.

DORKING.—The Rev. Thomas Davies, after holding the pastorate of the Baptist church in this town for rather more than two years, has been compelled by ill-health to relinquish his charge. Mr. Davies leaves the scene of his recent labours amid general esteem and regret.

PROTESTANT MISSIONS IN ROME.—A telegram from Rome in the *Daily News* says :—"Owing to the difficulty of collecting funds for missionary purposes in America, the Bible and Publication Society of Philadelphia have recalled their Roman missionary, the Reverend Mr. Van Meter. His schools in the Leonine City and Frascati, which he leaves in a flourishing condition, will now be superintended by the Rev. Mr. Piggot, director of the Wesleyan Mission in Italy, and by the Rev. Dr. Taylor, American Baptist missionary. Mr. Van Meter reserves for himself the task of raising funds for the support of the schools in England and America."

BAPTIST UNION ANNUITY FUND.—The committee of this fund have issued an appeal to the officers of the Baptist Churches in England and Wales, asking for their assistance in swelling the guarantee fund for providing annuities for aged and infirm ministers, and for the widows and orphans of ministers. They ask especially for the co-operation of the smaller churches and congregations, which have not contributed, and invite them to make a collection on Sunday, March 25, or obtain a few subscriptions. It appears from a statement in the *Freeman* that up to the present time the churches visited have promised more than 41,000*l*, and that they have made certain the completion of the 50,000*l*. guarantee fund by the annual meeting of the Baptist Union next month. Plymouth, Birmingham, and Manchester, have yet to be canvassed. Our contemporary proposes as soon as the 50,000*l*. fund has been secured, that a sum should be raised in each county sufficient to enable the managers of the Annuity Fund to admit pastors above forty years of age to membership (say) at half the subscription named in the table, the value of the other half being provided from local voluntary contributions for this purpose.

ISLINGTON CHAPEL.—At last week's meeting of the London Presbytery, the committee appointed to consider this subject reported that they "had prepared a series of findings to be submitted for the Presbytery's approval ; and with the aid afforded them on one point by the resolution of the Presbytery at the late meeting in private, had met to give these findings their fully matured shape, when they received credible information through several channels that legal proceedings in regard to Islington Chapel had been resolved on in the interests of the Congregationalists." It was stated that the committee believed Dr. Davidson had acted with perfect good faith in the matter, and that the suggestion of some pecuniary provision to be made for the pastor on his retirement did not come from Dr. Davidson or his congregation, and that no overture was made by him or them in the way of presenting an inducement to procure Mr. Spurgeon's resignation. After reading the report, Dr. Edmond simply moved for the reappointment of the committee to watch events and to report to the next meeting of the Presbytery to be held the second Tuesday in April. The resolution was unanimously agreed to without comment.

THE VICTORIA NYANZA MISSION.—The Zanzibar mail of February has brought letters from Lieutenant G. Shergold Smith, the leader of the Church Missionary Society's missionary party proceeding to Uganda. The latest despatch is dated Dec. 2, lat. 4 44 S., long., 33 45 E., apparently about a hundred miles from the southern end of the Victoria Nyanza. The expedition was taking a more northerly route than that of previous travellers, and was leaving Unyanyembe (Kazeh) on the left. The health of the party continued good. "Authentic intelligence from an eye-witness" had reached Lieutenant Smith, "confirming the report that Colonel Gordon had two steamers on the lake," and that King Mtesa had received the letter sent to him by the Church Missionary Society, and was desirous of receiving teachers. Lieutenant Smith also says, "Mirambo, that ubiquitous man, was within four days of us at Mukondoku, and sent most friendly messages in reply to the letter I wrote him asking him to do what he could for the London Missionary Society. He is fighting someone, but will not interfere with any white man. There is a Frenchman with him who resided some time at Mpwapwa, and letters written in English are translated by him to Mirambo." Mr. Mackay, who was sent back to the coast temporarily invalided two months before, was actively engaged in sending off a caravan with supplies for the mission party, and proposes to follow himself in June. The society hopes to send out with him one or two mechanics.

BRIDPORT.—The fifth anniversary of the recognition of the Rev. F. J. Austin, as pastor of the church at Bridport, Dorset, took place on Thursday, March 8th. More than 300 persons sat down to tea in the spacious schoolroom, and the public meeting was more crowded than on any previous occasion. According to the report given by the pastor, 139 members had been added to the church during the past five years, and over 1,250*l*. had been raised for various objects in addition to the support of the ministry. The weekly offerings were doubled, and the collections had been increasing year by year. The Sunday-school contained more than 380 scholars, a large number of whom were over sixteen years of age, some indeed, being married men and women. There were thirty-six teachers. A district visiting society had been established, with four superintendents and twenty-two lady visitors. The Dorcas Society and Benevolent Society were flourishing, and the Young Men's Mutual Improvement Society was sustained with vigour. There were four village chapels connected with the church, two of which were superintended by an evangelist, and ground has just been purchased for the erection of another chapel, which would be under the jurisdiction of the County Association; the salary for the evangelist was guaranteed, and they had an evangelist in view. Congratulatory addresses were delivered by the Revs. U. B. Randall, G. R. Miall, S. Giblett, and the deacons of the church. The choir, which is a large one, and under careful training, enlivened the proceedings with several pieces of music.

Correspondence.

THE GOVERNMENT BURIALS BILL.

To the Editor of the Nonconformist.

SIR,—It is a week to-day since the Government brought in their Burials Bill, but the bill has not yet been published, and, so far as I can learn, it may not appear for some days to come.

An intimation has already been given that, so soon as the measure is in their hands, those to whom the friends of religious equality look for guidance in such matters, will subject it to careful examination, and make known the result. There need not, however, be delay in announcing that it is intended to convene a conference on the subject, and that probably it will be held in London on Tuesday, the 10th of April. As the question is of special interest to the inhabitants of rural parishes, it is hoped that friends from the country will make an effort to attend, that they may give information relative to the probable working of the measure in their several localities.

It is also very important that arrangements should be made for the prompt action of local bodies—committees, clubs, and unions—and such other efforts as time will permit, in order that the House of Lords may debate the second reading of the bill with a full knowledge of the feeling with which it is regarded by those whose grievances it professes to redress, while mocking them by the utter futility of the remedies proposed.

I am, yours truly,
J. CARVELL WILLIAMS.

Serjeant's-inn, Tuesday.

THE POLICY OF COERCION.

To the Editor of the Nonconformist.

SIR,—I would premise the remarks that I beg to make on your article on coercion in reference to Turkey with a story. In a city of the East Indies, a tiger escaped from a collection of wild animals, went into the public gardens of the city, and lay down under a tree to enjoy a little *al fresco* repose. The keeper forthwith went to the English magistrate and asked him for an order to lead back the beast to his den. The magistrate, thinking it a dangerous piece of business, refused the order. The man forthwith walked to the place in the garden where the beast was lying, and said, in true diplomatic form, "In the name of the powerful British Government, I command you to go with me to your cage." Suiting the action to the word, he takes off his turban, coils it around the animal's neck, and leads it quietly back to its den. The man had faith in the power that he exercised over the beast, and confronted the danger. The danger of the Eastern Question to England lies in the fact that we shun our responsibilities. The Christian

population of Turkey have been placed under our full view. "We see them exposed to a terrible catastrophe. We anticipate that they will become the prey of fresh insurrections, renewed massacres, and chronic anarchy." Our brother is in trouble. He has fallen amongst thieves, who shamefully abuse him. Circumstances have placed him close beside us. We hear his cries and see his wounds. On the score of humanity, brotherhood, and neighbourhood, he cries for help. The arm of England is long, strong, and terrible, but the counsel given to England is, "Pass by on the other side. Stand aside and let events take their course." Diplomacy, the lying sorceress, has cast her spell over us, deadened us to every prompting of chivalrous manhood, and scared us with terrible dreams. The nation was roused by the tale of the outrages, and hoped that a good work of justice and mercy would result from the Conference at Constantinople. The wand of the sorceress was waved, and the Conference became a farce. Parliament assembled, and the Liberal party had not the moral purpose to form a resolution! The spell of diplomacy was over it. The great purposes of the English people have evaporated in words, interminable words! To content ourselves with expressing indignation at acts of wrong-doing, where we have the power of redressing wrong, and bringing the criminal to account, is a low form of social feeling, which does not rise much above the level of hypocrisy.

As far as I understand the doctrine of non-intervention, it is a form of expediency which has in truth no moral principle in it. It sanctions the intervention of ships-of-war with the slaver, or pirate, but where wrong becomes a great concentrated organisation, as in the case of the Ottoman Empire, we must trust to moral force for the subversion of evil! I do not find this doctrine in Scripture. I read that the sword of the magistrate is for the punishment of them that do evil. This Divine right of nations is to be tortured into no more conventional limits, but the obligation of a country in its exercise is to be measured by its moral and material power. It is nearly half a century since Mr. Canning, the Foreign Secretary of England, acting in concert with the other Powers, launched our fleet against the Turkish fleet at Navarino, demolished that fleet, stopped the ravages and massacres of the Turks in the Morea, and established the kingdom of Greece. What is the policy of England in the present crisis? It should be commensurate with the greatness of the crisis and the power of the nation. But before defining that policy, I would remark that had we a successor in the Foreign Office worthy to fill the seat of Canning, our Ambassador would have been recalled from Constantinople on the first report of the atrocities in Bulgaria, and the matter brought to immediate issue. The policy of England at the present crisis should be a reflex of Canning's policy. We should unite with Russia in peremptorily demanding the execution of the guarantees required by the Conference. In the event of refusal of the ultimatum presented, we should forthwith take possession of Constantinople, and become mistress of the situation. I am giving an opinion of what the policy of England should be in the event of the refusal of an ultimatum. It is, as I have before remarked, a reflex of the Canning policy and of the characters indicated by Mr. Gladstone in his pamphlet. But I do not think the Turkish Government would be so mad as to reject the ultimatum of the Great Powers, but like the beast referred to in the first part of my letter, would walk quietly into the cage.

I am, Sir, yours faithfully,

AN ADVOCATE OF COERCION TO TURKEY IN THE EASTERN QUESTION.

[Before saying a few words in reply to the above, it may be well to state that we have received another letter from our excited correspondent of last week, which is a re-statement of the wrongs and miseries of the Christian subjects of the Sultan, and a gratuitous imputation that we are scandalously in the wrong—supporters of "a policy so callous to human suffering," in opposition to the sentiments of our readers—without any attempt to rebut our argument that the carrying out of the policy of coercion in Turkey might be the means of indefinitely paralysing the industry of this and other countries, and probably of wrapping Europe in flames. The writer has not even read our article with sufficient attention to observe that our proposal "to stand aside and let events take their course" refers not to any joint efforts of the Powers to obtain guarantees—which we have always advocated—but to a crisis in which Russia and Austria would intervene by force of arms.

In reply to "An Advocate," &c., we would say that the six Powers would not agree upon an "ultimatum" simply because they are not of one mind. Nothing, we believe, would induce Austria to co-operate in any course that would be likely to lead to the dismemberment of Turkey. For England to unite "with Russia in peremptorily demanding the execution of the guarantees demanded by the Conference," means either that the Porte should be compelled to promise what it cannot at present perform—which would only be postponing the evil day—or that these two Powers should take possession of Turkish territory. Would they in such a contingency readily agree as to any *future* settlement? If Russia intervened alone, or Russia and England jointly, would the other Powers stand idly aside—Austria in particular? If any Cabinet or statesman can guarantee what will be the ultimate consequences of forcible intervention in Turkey, and make it perfectly clear that the advantages to the oppressed population will immensely transcend the sacrifices that the people of England and other intervening States are called upon to make, there would be more reason to favour that policy. But when it turns out that what at first seemed to be a case of cruel and chronic oppression is, owing to surrounding circumstances, one of the most complicated and momentous political problems that ever engaged the attention of statesmen, we are less surprised that a diplomatist of such vast experience of Ottoman affairs as Lord Stratford de Redcliffe shrinks from the Russian remedy, and would fain give the Turks a year of grace to carry out their reforms; that a Cabinet Minister of such strong sympathies for the Christian races as Lord Salisbury has found his mission to Constantinople to be perfectly fruitless; that a Liberal Opposition eager enough to embrace a reasonable and effective policy is absolutely paralysed; and that not a few people, who may perhaps lay some claim to humane feeling and hatred of oppression, shrink from a remedy which might be worse than the disease.—ED. *Noncon.*]

WRENTHAM BRITISH SCHOOLS.

To the Editor of the Nonconformist.

SIR,—It will be remembered that at the close of the last session of Parliament Mr. Colman moved for the production of the correspondence between the Department and ourselves respecting the transfer of the British School to the school board here.

Notwithstanding that we had performed all the conditions required by law, their lordships refused to allow the transfer, claiming for themselves, in the teeth of their own construction of the Act, an absolute veto on such transfers.

They had given the denominationalists here every chance of providing all the accommodation the neighbourhood required—though there was, before they began to build, a sufficiency in the two schools for the whole district. They then certified a master for the national school whose character would not bear investigation; and then they said, "There is full accommodation in the national school, and it is an efficient elementary school, and we cannot allow the transfer."

The correspondence has been presented—*in manuscript only*—and placed on the table of the library of the House of Commons, so that only those who care to take the trouble to go there to consult it can see what it contains.

My Lords have, however, at length given their consent to the transfer. Our board can now have a school, and the parents of the neighbourhood will continue to have the opportunity of giving their children an undenominational education. For this result we are very thankful.

But my Lords have not given in to our request as a matter of right. Had they still refused the transfer this question would have been tried. A happy accident has enabled them to yield to our petition without giving up their claim to the veto.

The national school managers here, having provided all the accommodation required for the neighbourhood—thus giving my Lords an excuse for refusing our request—wisely thought that as they had got more room than they needed they might convert one department of the school into a residence for the master. They did it, and so destroyed the accommodation they had just before provided, and more than that, destroyed at the same time the excuse of which my Lords had availed themselves. There is not now sufficient accommodation without our school, and my Lords under these circumstances have allowed the transfer.

I am, Sir, yours truly,

JOHN BROWNE.

Wrentham, March 19, 1877.

THE NESTORIANS.

To the Editor of the Nonconformist.

SIR,—The Nestorian Deputation, who came to England three years ago, are still here, but are very discouraged at the comparatively little sympathy they have met with. They are the representatives of the Apostolic Churches planted in the mountains of Persia and Koordistan by St. Thomas, and who, for more than a thousand years, were the evangelical missionaries of Western Asia. Their converts extended even to India, where some still survive under the name of "the Christians of St. Thomas." Of late years, the Nestorians have, both in the mountains and plains, suffered great persecutions and cruelties, especially from those universal scourges, the Turks.

It was hoped that the Deputation would have elicited some substantial assistance from Englishmen; but they have been somewhat unfortunate in having experienced some rival jealousies, through sectarian differences.

I have received letters and visits from one of the deputation, informing me that the assistance which, to some extent, had previously been extended to them, has almost ceased since the issue of an "Appeal" (of the issue of which he does not approve) in which the cause of the Nestorians was mixed up, rather oddly, with a project, perhaps good enough in its way, but foreign to the interests of the Nestorians. Hence it is to be hoped that some of our readers may be willing to help these distressed Oriental brethren, and to forward them contributions, *direct*, to "The Nestorian Deacon Abraham, at Kingston, Ringwood, Hampshire."

Yours truly,

LONDINENSIS.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

The answer of the Chancellor of the Exchequer to Mr. Forster has taken the grapes out of the very mouth of the Opposition. There was little doubt that the proposal of Sir Henry Elliot's return to Constantinople had been entertained by the Government, and it seemed probable that they might, out of mere bravado, and a natural disinclination to acknowledge themselves in the wrong, have stood to their guns. Mr. Forster, with the warm approval of the Marquis of Hartington, Mr. Gladstone, and other gentlemen on the front Opposition bench, was prepared to give notice of a resolution challenging the appointment. But after the Chancellor of the Exchequer's answer, it would be impossible to make such a motion.

It is generally understood that the whole performance has been an elaborate way of letting Sir Henry Elliot gently down. The paragraph in the *Standard*, which was printed on authority, was put out as a feeler to see what would be said. The answer came promptly and vigorously enough, and Lord Beaconsfield, who is understood to have imperiously insisted upon Sir Henry Elliot's reappointment, has had to give way to the better sense of Lord Derby and the Marquis of Salisbury. The Marquis of Salisbury, who had a particularly good opportunity of knowing what Sir Henry Elliot was like, opposed the proposal to reappoint him, but was overruled.

As the case now stands, Sir Henry Elliot will be allowed gracefully to retire, or, at least, he has been spared the pains of dismissal. His illness, which is not of a very serious character, as he may be seen any day going about town, may last just so long as is diplomatic. The time may come when his failure and the danger in which he involved this country may be forgotten, and he may be allowed quietly to return to his post. Or it may appear that the time is never coming, and a few months hence another paragraph in a Ministerial paper announcing his return, may appear, and on a fresh outburst of popular indignation, the paragraph will be disavowed, and Sir Henry Elliot will finally retire.

To-night, as often happens, the really interesting part of the sitting was in the questions—for it has come to pass, doubtless owing in a great measure to the character of the speakers accustomed to take part in the debate, that the Navy Estimates are disposed of by a smaller number of members than would in an ordinary vestry authorise the laying down of a square yard of pavement. Beyond Mr. Forster's question there were others bearing on the Eastern Question, and addressed to Mr. Bourke with intent to elicit how far statements made by the newspapers of continued atrocities in Turkey were true. Mr. Samuelson, jun., who is taking a prominent part in the proceedings which is not relished by older members, asked one question, and Mr. Walter James the other. They were both founded on statements made in the *Times*, and Mr. Bourke practically admitted the truth of one, and stated that information with respect to the second had been telegraphed for.

Mr. Fawcett was rather insistent in his endeavour to get out of Mr. Bourke as definite a statement on

these heads as possible, and accordingly when Mr. Hardcastle appeared with a highly sarcastic question, intended to make questioners on the other side look ridiculous, he was much cheered by hon. members on his own side. Mr. Hardcastle wanted to know whether the Turkish Consuls resident in this country have been instructed to telegraph to the Porte any brutalities occurring in England, and whether such telegrams were to be accepted as a fair indication of the social condition of the country. Mr. Hardcastle does not often make jokes, this being, indeed, as far as I remember, his first appearance in the character of a humourist. Much therefore may be forgiven to the novelty of the situation. Otherwise it is difficult to understand how an English gentleman could rise in Parliament and endeavour to extract a little untimely fun out of the conduct of Turkey towards her Christian subjects, even as far as it has been admitted by the Ministry.

The notices of motion which stood on the notice-paper and occupied the House for some hours before going into Committee of Supply on the Navy Estimates were the same which on Thursday had accidentally been deferred. On that night, owing to members having notices on the paper not being in their places when called upon, the House got into Committee unexpectedly early. But not much came of it as far as voting money was concerned. The vote for 41,000*l.* to assist Sierra Leone and Gambia in their financial difficulties led to a long and somewhat animated debate, in the course of which Mr. Pope Hennessey, the new Governor of Hong Kong, was roughly handled. As for the Colonies in question, more particularly Sierra Leone, their financial management by the Governor and his staff was criticised by Mr. Trevelyan and other speakers. Two divisions were taken, but the Government prevailed, and the vote as proposed was finally agreed to. The whole of the Supplementary Estimates were got through at this sitting, but the whole was not much, and an attempt to proceed with the Navy Estimates was stopped.

Friday night was given up chiefly to Mr. Whalley; or rather he furnished the more attractive portion of a very heavy night's debate. The main question brought before the House was that of education in Ireland, which Mr. O'Shaughnessy introduced. I believe that Mr. O'Shaughnessy took this course in opposition to the wishes of the more devout among his colleagues, to whom Cardinal Cullen had addressed an instruction intimating his desire that the question should not be stirred. Mr. O'Shaughnessy was not to be stopped from performing his duty by this mandate; but the effect was felt by other members, who either gave a hesitating support to the motion or directly opposed it. In the end, it flickered out, and was followed by a discussion on the salmon fisheries in the Solway Firth, and next by a speech from Sir George Campbell on the Slave Circular.

Then came Mr. Whalley, who all night had been sitting battlemented with Blue-books and buttressed with odd copies of the *Englishman*. It was a great occasion for Mr. Whalley, and he used it well, not being brought up by the Speaker more than three times in the course of forty minutes—a proportion much below the average. Of course, nothing came of the motion, save these interruptions and some loss of time to the House. But Mr. Whalley had had his say, and will probably be quiet for a week.

ROYAL NORMAL COLLEGE FOR THE BLIND.

Last Friday evening, a concert was given at St. James's Hall, in aid of the Royal Normal College and Academy of Music for the Blind at Upper Norwood. Mr. Manns, the well-known conductor of the Crystal Palace Band, having had many opportunities of observing the progress of this institution, and of witnessing the unmistakable signs of interest in, and appreciation of, the highest class of music manifested by the pupils of the college, appears to have thrown himself with enthusiasm into this effort on their behalf, and the result was shown in a musical performance which is rarely equalled, and in some of its phases has, perhaps, never been surpassed, even in the metropolis itself. The orchestra was increased to about a hundred performers, the usual complement of the famous Crystal Palace Band being included in the number, and the names of Herr Joachim and his pupil, M. Petri, and Herr Fritz Hartargson being the principal artists whose services were obtained for the occasion. The vocal music, comprising one solo, the trio from Elijah, "Lift thine eyes," and two or three part-songs, were given by the pupils of the college, and were rapturously applauded. Those of our metropolitan readers who desire to learn for themselves with what exquisite taste and feeling these pupils sing should visit the college in the afternoon of a first Thursday in the month, when a musical practice is held in the large hall, to which the public are admitted. We have already on more than one occasion referred to this excellent institution, framed upon the model of the American colleges for the blind, by its indefatigable principal Mr. F. J. Campbell, who is unremitting in his efforts to reach his ideal—the establishment of a national institution where the education of the blind shall be such as to fit them for lives of independence and enjoyment, so far as these may be secured by useful and intelligent labour. We are glad that he has been seconded in his efforts by some of the most eminent musicians in this country, and we trust that the people of this country may ere long recognise and support the institution as it deserves. "Our seeing brothers," says Mr. Campbell, in the report just issued, "who 'go down in ships' and 'do business in great waters,' have been inclined in their hurry to take us on board and give us the bread of idleness. In the future, those who would truly benefit the blind will help them to obtain a practical education adapted to their wants, and thus enable them to work their own barks across the sea of life."

Epitome of News.

The Queen and royal family attended Divine service on Sunday morning in the private chapel. The Rev. T. Teignmouth Shore, incumbent of Berkeley Chapel, Mayfair (whose recent volume of discourses was reviewed in our last number) preached the sermon.

On Wednesday the Queen paid a visit, with Princess Beatrice, to the Zoological Gardens, where they inspected the animals and the zoological collection brought from India by the Prince of Wales. In the afternoon Her Majesty held a drawing-room at Buckingham Palace, at which about 110 presentations were made.

The Prince and Princess of Wales will leave on Saturday next for a cruise in the Mediterranean in the royal yacht Osborne, during which the Prince will visit the Duke and Duchess of Edinburgh at Malta, and the Princess will visit the King and Queen of the Hellenes at Athens.

General and Madame Ignatieff arrived in London from Paris on Friday evening, and on Saturday dined with Lord and Lady Derby, who afterwards held a reception, at which the Turkish ambassador and his lady were present. On Sunday the general went to Hatfield House as the guest of the Marquis of Salisbury. A distinguished party were invited to meet him, which included Lord Hartington and Mr. Goschen. On Monday Lord Shaftesbury joined the party at Hatfield House. General Ignatieff returned to London yesterday to consult Mr. Liebreich, the oculist, and in the afternoon General and Madame Ignatieff left London for Windsor Castle with the Russian Ambassador, and were presented to Her Majesty. This evening they will meet the Prince of Wales at a dinner party at the residence of the Earl of Beaconsfield, and will afterwards be present at a party at Dudley House.

The office of Black Rod, vacated by the death of Sir A. Clifford, has been accepted by General Sir W. Knollys. The salary has been fixed at 2,000*l.* per annum, with a residence with the precincts of the Palace of Westminster.

The appointment of Sir Louis Mallet, C.B., Under-Secretary of State for India, Mr. Mulholland, M.P., and Mr. Kennedy, of the Foreign Office, to act as commissioners in the approaching discussions at Paris for the negotiation of a new Commercial Treaty between England and France, is officially announced.

Mr. Allen Young, the Arctic explorer, has received the honour of knighthood.

Before the Select Committee on Tramways, Mr. Hughes, an engineer, of Leicester, described a steam-engine which is doing work good on the Edinburgh tram lines. The evidence was unanimous that the use of steam does not frighten horses, while it was shown that the cost was considerably below that of horse-power.

Mr. Charles Cowden Clarke died at Genoa last week in his ninetieth year. Mr. Clarke was the author of a volume of poems and several other works, including "Tales from Chaucer," "Shakespeare Characters, and "Essays on the Comic Writers of England." He was a friend of Charles Lamb, Keats, Hazlitt, and Leigh Hunt. In 1828 he married Mary, daughter of the late Mr. Vincent Novello, and compiler of the "Shakespeare Concordance."

Admiral Sir Edward Belcher, the Arctic explorer, died on Sunday, between twelve and one o'clock.

About 3,000*l.* has been received at the Mansion House towards the fund being raised there for the relief of the widows and orphans of the crews who were lately lost in the North Sea.

Sentences, varying from five years' penal servitude to eighteen months' imprisonment, were on Friday passed on thirteen of the "Long Firm" at the Central Criminal Court, the Common Serjeant highly commending the manner in which the police have executed the difficult task of bringing these men to justice. The evidence for the prosecution went to show that by giving references to one another, and which in most instance were false, the prisoners obtained quantities of valuable goods and machinery from various tradesmen, for which they never paid.

The *Daily News* says:—"With reference to the proposed return of Sir Henry Elliot as ambassador to Constantinople, we are in a position to state that had this step been taken, such a decision on the part of the Government would have been challenged on the Liberal side, and the sense of the House of Commons would have been taken upon it."

Mr. John Wood has accepted the professorship of clinical surgery at King's College Hospital, vacant by the death of Sir W. Fergusson.

An appeal, signed by Mr. Thomas Burt, Mr. Thomas Halliday, Mr. Alexander Macdonald, and others has been issued to the coal-owners of Great Britain, calling their attention to the present depression in miners' wages, declaring the men to be in a deplorable condition, and strongly deprecating the lowering of selling prices. Mining property has already, it is stated, been depreciated to the extent of one hundred millions sterling.

During last week five steamers arrived at Liverpool from America, and the total quantity of meat brought was 6,300 quarters of beef and 791 sheep.

On Saturday the festival of St. Patrick was celebrated by an Irish national gathering at the Surrey Gardens. Its chief feature was an amnesty meeting, over which Mr. Butt, M.P., presided. In the evening about 100 gentlemen dined together at the City Terminus Hotel, Mr. Butt in the chair. At the annual dinner of the Benevolent Society of St. Patrick, which took place at Willis's Rooms, Sir M. Hicks-Beach, M.P., officiated as chairman; and amongst the speakers were the Marquis of Londonderry, the Earl of Courtown, Lord Inchiquin, and the Attorney-General for Ireland.

Miscellaneous.

THE ALEXANDRA PALACE has been leased for twenty-one years to Messrs. Bertram and Roberts and willbe reopened the first week in May. The whole of the interior will undergo considerable change, and the new proprietors have determined that the entertainments shall be of a high-class character. We believe season tickets will be issued for half a guinea. —*City Press.*

THE CATTLE PLAGUE.—The process of stamping out the cattle plague in the east of London has commenced, and 123 cows belonging to Mr. Alexander, of Church-row, Stepney, have been destroyed because of the appearance of the infection in their midst. The Metropolitan Board of Works have endorsed an order of the Cattle Diseases Act Committee, prohibiting the movement of cattle in the whole of that part of the metropolis situated east of a line from Stamford-hill, Upper and Lower Clapton-roads, Cambridge-heath, Sidney-street, Cross-street, and New Gravel-lane, Shadwell, without a licence from the board.

ROYAL NATIONAL LIFEBOAT INSTITUTION.—The annual meeting of this society was held at Thursday last, the Duke of Northumberland in the chair. The report stated that during the past twelve months twelve new lifeboats had been, or were about to be, placed on the coasts of the United Kingdom, and that the committee were prepared to station others wherever there was a probability of their being useful. Within the same period the institution's lifeboats had saved 515 persons, besides assisting to rescue nineteen vessels from destruction. For these services, and for saving eighty-five lives by fishing-boats and other means, one gold medal, eight silver medals, eighteen votes of thanks inscribed on vellum, and 2,814*l.*, had been granted by the institution.

LORD BEACONSFIELD AS THE FACTORY OPERATIVES' FRIEND.—The Premier has been made, but perhaps not unwillingly, the victim of an elaborate hoax. Four individuals, introduced by Lord Shaftesbury, waited last week upon Lord Beaconsfield and presented him with an illuminated address, thanking his lordship "for the zeal and anxiety" he had "on all occasions manifested in behalf of the factory children." The four worthies described themselves as factory workers, and the address was signed in the name of the factory operatives of Great Britain. It now appears that no authority was given for presenting such an address, and that the persons who got it up are Tory wire-pullers in Manchester, Bradford, Bedford, and Dundee. The leader, a certain Mr. Philip Grant, is an auctioneer in Manchester, of strongly-pronounced Tory sentiments. It is to be regretted that they succeeded in making Lord Shaftesbury a partner and assistant in their trick, and evidently impressed his simple, trustful mind with the conviction that he was engaged in a worthy cause.—*Freeman.*

THE OPIUM TRADE.—A deputation from the Anglo-Oriental Society for the Suppression of the Opium Trade, waited on Saturday on the envoys from the Imperial Court of China, in London. The deputation was introduced by Lord Shaftesbury, who, with others, urged upon the Chinese Government the immorality of the opium-trade, and asked the co-operation of China in their endeavours to put it down. Kuo, Chief Minister, and Vice-President of the Board of Rites, replied, through an interpreter, that the Chinese Government was sincere in its desire to put a stop to the opium-trade, but it

was a subject surrounded by many difficulties, and unless they were assisted by other countries, as well as by England, it would be impossible to check it. The envoy stated that the Dutch in Sumatra and other places had commenced the cultivation of opium, so that if England were to give it up it would only fall into the hands of other countries. It was therefore, his excellency thought, necessary to come to some arrangement with other countries. He thought that no considerations of revenue to the Indian Government ought to stand in the way of England's putting a stop to the trade in co-operation with other countries.

CHRISTIAN EVIDENCE SOCIETY.—An influential conference (attended by gentlemen only) was held on March 8, in Lambeth Palace Library, for the Christian Evidence Society, the Archbishop of Canterbury in the chair. Addresses were delivered by his Grace, by the Bishop of Carlisle, the Rev. Dr. Reynolds, Prebendary Row, Professor Gladstone, Bishop Claughton, Lord Harrowby, and others. The object of the conference was to discuss the work of the society, and to suggest plans for its future development and extension. The committee have now under their consideration various suggestions that were made; and hope as soon as the necessary funds are forthcoming to be able to carry on their work on an extended scale. Courses of sermons have been delivered under the auspices of the Christian Evidence Society during Lent, on Friday evenings at St. George's Church, Campden-hill, and on Sunday evenings at St. Mark's, Notting-hill. Sermons and lectures have also been delivered in other districts of London; and have been generally attended by large audiences, who have listened with much interest and attention to the subjects brought before them. A course of six lectures, to be delivered on Sunday afternoons at St. Paul's Presbyterian Church, Westbourne-grove, commences on Sunday next, the 25th inst., when the opening lecture will be given by the Rev. Professor Lorimer.

THE DEMAND FOR INDEPENDENCE.—The following is an extract from a recently-published sermon by the Rev. John Oakley, of St. Saviour's, Hoxton, who is evidently both a High and a Broad Churchman:—"I do not hesitate to say solemnly that if the present direct interference and control of the Church by a Parliament, which no ingenuity can any longer maintain to be in any sense the laity of the Church of England by representation, as once it may have been, can be got rid of on no other terms; if the best that Parliament can do for us when we are urging for some form of self-government, is to commission the ex-judge of a court the least in harmony with Christian morals that might be found, to adjudicate immediately on all our affairs, to claim explicitly and exercise without hesitation or apology the Papal attribute of 'Universal Bishop,' to administer our discipline, both for clergy and laity, and to enforce his decisions by imprisonment as well as fine; and if it is a necessary risk of Establishment that we shall be liable to see what we see at this moment, the whole legal business of the country kept waiting while ten of the chief judges decide on the shape of the bread to be used in the Eucharist, and other details of ritual, which (on any theory that a reasonable man may hold) ought never to have been brought to the arbitrament of the law at all; then I am afraid I can only say, with the deepest sense of responsibility in saying it, and with a sorrow and a sense of shame for which I have no words, that the Establishment which necessitates all this must be given up (at least so far as this necessity is involved) and the Church left free to face the world in the strength of her own commission, and in the name of Jesus Christ of Nazareth, Whom the world has from the beginning incessantly but vainly defied."

THE LATE SIR TITUS SALT'S SCHOOLS.—The *Bradford Observer* publishes the scheme of management laid down for the future direction of the Salt Schools at Shipley, by which term Saltaire Schools and the Saltaire Club and Institute are to be henceforth designated. Our contemporary says:—"The scheme which is set forth in the deed of endowment executed by Lady Salt and Mr. Titus Salt is understood to be in strict accordance with the wishes of the deceased baronet. Anything more comprehensive or liberal in this direction it would be difficult to conceive. The club and institute is to be used, as heretofore, 'for the diffusion and advancement of education, science, literature, and art among all classes of persons, and for such purposes of recreation and amusement' as the governors shall, 'in their discretion, think fit'; and the schools—which in future are to be called 'The High Schools'—are to be re-established on such a basis as will constitute them very superior higher grade schools. In both cases the sole control of the Salt Schools is to be vested in governors who shall in the first instance be nominated by the founders, no less than six of the governors being men, and no less than three women. Four governors will retire at the end of five years, four more at the end of six years, and the remaining four at the end of seven years, all vacancies after the first nomination being filled up by the Shipley School Board, thus in fact handing over the control of the schools to the inhabitants of Shipley. The deed of endowment has been framed in about as liberal a manner as was well possible. The schools are not to be weighed down by restrictions, nor is it easy to see that any emergency can arise which the governors will not have power to deal with. They are really to be quite unfettered in their management. The correct moral training of the scholars is to be provided for on those broad principle of religious equality of which Sir Titus Salt was always a consistent advocate and adherent. The teachers are prohibited from endeavouring 'to inculcate or controvert the doctrines of any sectarian religious creed, but shall strive to instil into the minds of the scholars such views and principles as will improve their habits, elevate their moral tone, and give them a true appreciation of those mutual obligations in all human relations on which the welfare of mankind is based.' A system of exhibitions is also provided for, and altogether the endowment is one that will serve in itself to perpetuate the memory of the noble mind which conceived it. The inhabitants of Shipley and Saltaire have great cause to be grateful for the marked impetus to education which must necessarily result from the reconstruction of these schools."

Gleanings.

The most popular General. General Holiday.

There are twelve miles of shelving for the books in the British Museum.

When at sea you look out for breakers; but on a railroad the breakers look out for you.

A handbill in York, announcing a public meeting in that city, stated that "The ladies, without distinction of sex, are invited to attend."

A Yorkshire clergyman, whose charge is not far from Huddersfield, was preaching against backbiting and slander, which, he said, especially prevailed among ladies. "Bless me!" said an honest dame to her husband, "he must have learnt that we have heard of his beating his wife,"

An enthusiast was toiling to convince his fellow-passengers in a coach that the reward of good Christians in the next world would be a kind of beautified enlargement of their present occupation, business, or employment, whatever it might be. "Indeed," exclaimed a solemn-looking man from the corner of the carriage, "then what is to become of me, for I am a coffin-maker?" This was a complete poser.

MODERN REJECTED ADDRESSES. — Four tons weight of valentines have been returned to the Dead-Letter-office in London from all parts of the kingdom. This immense mass of amatory rubbish is to be worked into pulp before being sold to the paper makers.

THE LATE DR. WARDLAW, OF GLASGOW.—Dr. Mackay tells an amusing anecdote of Dr. Wardlaw, the highly-esteemed Congregational minister, of venerable age, who resided in the country about five or six miles from his church, and who, not being able to walk the distance to and fro, was accustomed to ride into Glasgow on a strong little pony. At a great meeting held to protest against railways running on a Sunday, at which the doctor was the chief orator, a man with a stentorian voice got him to repeat the fourth commandment, and to admit that the Divine law applied as much to the pony as it did to the ox or the ass. The result was that for two Sundays the doctor came on foot; on the third he came on the pony as usual, explaining to his people that he had consulted the early fathers of the Church and the Genevan divines, and had come to the opinion that the institution of the Lord's Day applied to mankind only, and was for their benefit, and that, in appointing the first day of the week to be the Sabbath of the Christians, instead of the seventh, which was the Sabbath of the Jews, the intention was to leave the Sabbath of the brute creation as it originally stood, and so the doctor resumed his pony. "It was the universal opinion," says Dr. Mackay, "that the doctor deserved his ride for his ingenuity."

MILTON AT TABLE.—A friend once condoled with him on the loss of his sight, from the point of view that he could never have the pleasure of seeing his wife. "Ah," replied Milton, with a sigh, "would that I were deaf as well!" In truth, Milton seems to have looked upon Bessy (No. 3) as a necessary evil, necessary for purposes of housekeeping and cookery. Some of his biographers have represented him as a man of austere life, who made himself miserable by supping on olives and cold water, but it seems most probable that he was something of an epicure in a quiet way, and that a savoury stew was very much indeed to his taste. His wife once set before him a dish of which he was exceedingly fond, dressed with nicest culinary art, and as the poet ate, he observed, with his mouth full, by way of expressing his thanks, "Thou knowest that I have left thee all I have." History is silent as to the precise nature of this memorable refection, whether "grisamber steamed," or game "built up in pastry," but those who think Milton had no idea of a good dinner have only to turn to the description of the banquet with which the Devil tempts our Saviour in "Paradise Regained"; how unlike, he exclaims, "to that crude apple which diverted Eve!"—*From "The Gossip of History" in the Cornhill Magazine for March.*

A VILLAGE MÆCENAS.—An Austrian paper states that a roving company of players arrived in Torda a short time ago and announced that they would have the honour of performing that evening. A gentleman named Marinka Bacsci, however, alone formed the audience. After waiting in vain for a more numerous one, the stage manager advanced before the curtain and spoke:—"Stout party in the boxes, as you are the only person in the house, and as the price you have paid for admission would not pay for the candles, there will be no performance this evening and we shall repeat it to-morrow evening. Your money will be returned to you at the door." "For how much will you play me the piece?" asked Marinka Bacsci. "For fifty florins," was the answer. "Well, go ahead," said the solitary public; "I'll pay." The piece began, but the first act was not ended when the public cried, "I've had enough of that act, begin the next one." The second act interested him so much that he had several scenes of it played twice over. In the middle of the third act he called out, "That's enough, let the curtain down, and all follow me." He took the poor players to the best eating establishment in the place, paid them the fifty florins agreed on, and gave them besides a supper, the bill for which amounted to another forty florins.

A CRUEL COLLAPSE.—The following story may amuse those interested in the vagaries of fashion. At a dinner-party given lately in Paris, one lady was remarked above all others for the elegance of her figure and the perfection of her toilette. During the *mauvais quart d'heure* before dinner she was surrounded by a host of admirers, and one less bashful than the rest ventured to offer her the flower from his button-hole. It was accepted, but as the "princess robe" worn by the graceful creature was laced behind, it was necessary to fasten the flower to the front of her dress with a pin. The operation was successfully performed, and the fair lady was led in to dinner by the donor of the flower. They were hardly seated, when he heard a curious sound, like the gentle sighing of the wind, and on turning towards his partner, he saw with horror that the lovely figure was getting "small by degrees and beautifully less." The rounded form had disappeared before the soup was over, and, long before the first *entree*, the once creaseless garment hung in great folds about a scraggy framework. It seems that the newest dresses for "slight" ladies are made with airtight linings, and inflated when on, till the required degree of *embonpoint* is attained. The unfortunate lady mentioned above had forgotten this little detail when she fastened the fatal flower to her bosom with a pin; hence the collapse!—*Truth.*

VICTIMS OF FASHION.—The "season" brings round its grievance about low dresses. What is wanted would seem to be a more elastic rule of the *mode*, enabling ladies to adopt on State occasions, as in private life, the costume which best befits their personal peculiarities of figure and health. In truth, "dress" should be a matter of style rather than pattern. It is hopeless to expect any relaxation of the rule in favour of men who do not perhaps appear to the best advantage in tail-coats; but that is no reason why women who are perhaps too scraggy or weakly to appear in dresses cut low on the shoulder should be compelled to assume an unsuitable or unsafe garb with no better reason than "it is the fashion of the Court." Let the Court reform its fashion. We cannot compel the hospitality which would make courts and drawing-rooms pleasant reunions; but it may at least be asked that they shall not any longer be made occasions of discomfort and even causes of sickness and death. The English climate is unsuitable to any exactions of specialty in the matter of costume. The matter is urgent from a medical point of view, and we venture to hope an order will be issued, rendering the alternative of high or low dresses a matter of choice, in which case it will soon be possible to perceive in which direction the popular feeling really tends.—*Lancet.*

The concluding volume of the Rev. J. F. Bright's "English History," comprising the history of Constitutional Monarchy from William and Mary to William IV., 1689—1837, is nearly ready.

The library of the late Professor Tischendorf has just been sold to Messrs. Williams and Norgate for the Free Church College of Glasgow.

The third volume of Blanchard Jerrold's "Life of Napoleon III." will be published shortly. The fourth volume, completing the work, will be published during the present season.

A telegram from Olympia announces that the German excavators have come upon some fresh sculptures of great value and beauty on the western side of the temple.

The Rev. H. N. Hudson, of Cambridge, Massachusetts, has now his new edition of Shakespeare ready for the press. Mr. Hudson is favourably known in the United States by his school editions of select plays, and his "Shakespeare's Life, Art, and Characters."

Mr. Cheyne, of Balliol College, Oxford, is preparing a handbook of the Old Testament for the use of intelligent readers who desire help in the study of the Bible as a literature. It will be in the form of a narrative: but divergent opinions of the best scholars will not be neglected.

A committee is being formed for the establishment of a Luther Museum at Wittenberg. The museum is to be established in the building of the old Augustine Convent, where Luther lived as a monk, and which was given to him and his wife as an eligible family mansion after convents had been done away with by his exertions.

A testimonial has been presented to Dr. Doudney, vicar of St. Luke's, Bedminster, Bristol, consisting of a purse of 500*l.*, accompanied by an appropriate address, signed by the chairman, Alderman Sir Andrew Lusk, Bart., M.P., and the treasurer, Mr. W. H. Collingridge, in which it was stated that the amount had been contributed by 1,000 readers of the *Gospel Magazine* and *Old Jonathan*, in token of their appreciation of his labours as editor of the *Gospel Magazine* during a period of nearly thirty-seven years, and as projector, and for twenty-one years editor, of *Old Jonathan*.

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References—R. W. Dixon, Esq., Wickham, Essex; Prof. M. Foster, M.D., F.R.S., &c., Shelford, Cambs.; N. Goodman, Esq., M.A., Cambridge; Th. Goodman, Esq., Royston, Cambs.; J. R. Harris, Esq., M.A., Fellow of Clare College, Cambridge; J. H. Kramers, Knt. of the Oak Crown, Noorthey, Holland; Rev. J. H. Millard, B.A., Huntingdon; Prof. R. Norris, M.D., &c., Birmingham; Rev. M. Robertson, B.A., D.Sc, Cambridge; Rev. Jos. Snillito, Birmingham

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The Examination will be conducted by means of printed papers; but the Examiners reserve the right of adding *viva voce* questions on the subjects of Examination.

If, in the opinion of the Examiners, sufficient merit be evinced, the two Candidates who shall pass the best Examination shall receive two Scholarships of £25, tenable for two years, at Carmarthen College; the Scholarships to be payable in two instalments at Christmas and Midsummer of each year.

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The TRIENNIAL CONFERENCE will be held in London on the 1st and 2nd of MAY.

The Regulations for the appointment of Delegates may be had of the undersigned,

J. CARVELL WILLIAMS, Secretary.
2, Serjeants'-inn, Fleet-street, London.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

NOMINATION OF COMMITTEE.

By the new Bye-law, reported at the last Autumnal Meeting, it is competent for any seven representative members of the Union to nominate in writing One Person to serve on the Committee. All such nominations for this year must be sent in not later than the 31st inst.

ALEXANDER HANNAY, Sec.
Memorial Hall, 13th March, 1877.

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LONDON CONGREGATIONAL UNION.

The Rev. ALEXANDER RALEIGH, D.D., Chairman.

The ANNUAL MEETING will be held in the MEMORIAL HALL, Farringdon-street, on TUESDAY, 3rd April.

Conference at 3. The Rev. J. G. Rogers, B.A., and Henry Wright, Esq., will introduce the subject—"The Finance Scheme"

Evening Meeting at 6.30.

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ANDREW MEARNS, Secretary.

Memorial Hall, 21st March, 1877.

BOURNEMOUTH AND BOSCOMBE BAPTIST CHURCH.

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APPRENTICESHIP SOCIETY.

The NEXT HALF-YEARLY MEETING will take place at the MEMORIAL HALL, Farringdon-street, on TUESDAY, March 27, 1877. The Poll will commence at 12 o'clock, and close at One precisely.

J. VALE MUMMERY, President.
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TO CORRESPONDENTS.

*** Several communications which have reached us are excluded for want of room.

The Nonconformist.

WEDNESDAY, MARCH 21, 1877.

SUMMARY.

EASTER is approaching, and next week both Houses of Parliament will adjourn for the holidays, which the Commons have fairly earned by their attention to the ordinary business of the session. Unusual progress has been made with the estimates and the bills of the Government. But the proceedings of last week have been of too perfunctory a nature to need any special comment. The Commons have followed up the rejection of Mr. Chamberlain's motion by declining to entertain Sir R. Anstruther's scheme for restricting the Scotch liquor traffic. The hon. member proposed to limit the extension of licensing in Scotland, and to place the retail sale of intoxicating drinks by grocers upon the same footing with respect to quantity as in England. But the Scotch members were much divided in opinion as to the efficacy of his bill, and it was thrown out by 253 to 90 votes—so reluctant is the House of Commons to interfere with the trade of publicans and spirit-sellers.

The Peers are still almost without legislative employment. But they have read a second time the Lord Chancellor's new Bankruptcy Bill after a feeble discussion. The Duke of Richmond has fixed the second reading of the Burials Bill for April 17, but it was not procurable before this morning. It will be seen that the measure, so far as it has been explained, has provoked hostile comment from the leading organs of the Liberal press, and that a conference with a view to organise a vigorous opposition to the bill is likely to be held soon after the Easter holidays. There is good reason to hope that in carrying out this object the Opposition will present a united front.

During the week many interesting questions bearing upon the Eastern Question have been asked in the House of Commons, which Ministers have either answered reluctantly or evaded. The statement that Sir Henry Elliot was about to return to Constantinople excited so much feeling on the Opposition side of the House—threatening to result in a hostile motion—that it has been announced that the health of our Ambassador to the Porte will not allow of the resumption of his duties. Probably he will never return to his post; some of the members of the Cabinet being, it is said, much averse to a renewal of the Elliet *régime* at Constantinople. There seems to be some probability of a debate on the Eastern Question before the Commons separate. On Friday, if opportunity offers, Mr. Fawcett will move the following resolution:—"That, in the opinion of this House, any promises of reform made by the Porte without guarantees for their execution will be fruitless; that the Powers have a right to demand, in the interest of the peace of Europe, adequate securities for better government in Turkey; and that the misrule which has brought such misery on the Christian subjects of the Porte will continue unless the European Powers obtain some such guarantees for improved administration as they agreed on at the Conference." It remains to be seen whether, on the plea of pending negotiations, the Government will ask Mr. Fawcett to postpone his motion.

General Ignatieff has been in England since Friday last, and is quite the lion of society. He has come over as the guest of Lord Salisbury at Hatfield House, and to consult a celebrated oculist, and appears to take little part in the negotiations that are going on. The Russian diplomatist has had an audience of the Queen at Windsor, and is partaking of the hospitality of the leading members of the Government, Lord Beaconsfield included. While these festivities are going on, Lord Derby is in no haste to arrange the final terms of the Russian Protocol. But it is expected that the negotiations will terminate this week, and, according to a semi-official statement from St. Petersburg, "an understanding is getting nearer and nearer." But it is announced beforehand that the Protocol will not be signed by the Porte, which adheres to the position taken up by its delegates at the recent Conference, and is not prepared to disarm, "with the negotiations with Montenegro still pending, and the insurrection in Bosnia showing signs of revival."

The Vatican does not—or pretends that it does not—yet despair of a restoration of the temporal power of the Papacy. The recent Allocution of Pius IX. directed against his enemies in general, and the Italian Government in particular, has provoked a circular to the local authorities from the Minister of Public Worship, who protests against the attempt of the Pope to incite foreign Governments against the King of Italy, and the institutions and laws of the country. According to the Roman correspondent of the *Daily News* the Papacy does not restrict itself to violent diatribes, but is preparing lists of volunteers to serve under the Pontifical flag, and has been promised large sums of money. The Pope has written autograph letters to the Roman Catholic Powers, inviting their co-operation in maintaining his rights, and it has been decided that the future Conclave shall be held in Rome, and that the Pontiff Elect shall be proclaimed a prisoner like Pius IX. Probably the real object of this menacing agitation is not so much the restoration of the Papal States, as to frighten the Italian Government into an abandonment of their measures for secularising Church property. Ecclesiastics everywhere know how to create a violent tempest when their vested interests are threatened.

In a reference to the prominent events of the week, it would seem ungracious to omit all notice of so unique an event as the opening of a Turkish Parliament by the Sultan in person, with the Oriental magnificence and imposing display which should mark the inauguration of a new era in the history of that unfortunate Empire. As a kind of stage representation—the mere acting in a constitutional drama—nothing could be more complete. When we read that "an Electoral Bill, a Provisional Bill, a Bill on Commercial Regulations, a Code of Civil Procedure, measures for the reorganisation of the tribunals, the promotion and retirement of public functionaries, a Press Bill, a Bill for the Organisation of a Court of Account, and finally, the Budget Law," are to be laid before "the two assemblies," we seem to be transported to Western Europe, and to be in presence of a regenerative force which will render unnecessary external intervention, and put despotic Russia to the blush. That all this is known to be a mere illusion—a parade of reforms in a country where regular order and justice have no place—is the most hopeless aspect of the case. Europe would be infatuated to expect much from a Parliament which the pashas ridicule, the populace deride, and which is opened in solemn State while the Empire is the prey of anarchy.

THE PROPOSED RUSSIAN CERTIFICATE.

THE project of getting rid of the imminent peril arising out of the Eastern Question by means of a declaratory Protocol, which is to afford Russia a pretext for demobilising her armies, is not yet ripe. That piece of "dexterous penmanship" has been changed and recast—at one time to meet the cautious views of Lord Derby, at another the exigencies of Prince Gortschakoff—but it has not yet been moulded to the satisfaction of all parties. The phraseology introduced by our Foreign Minister, with a view to guard the British Government against seeming to favour a policy of coercion against Turkey on the part of all the Powers, or of any Power singly, has been submitted to the Russian Foreign Minister, who, in his turn, has suggested alterations, probably reserving in some subtle form the right of forcible intervention, which have yet to be considered by the British Government. It seems, also, that the disarmament question has not yet been settled; the point at issue being whether the Russian undertaking to demobilise shall form part of the Protocol, or be recorded in a supplementary document, or accepted as a verbal promise embodied in an ordinary despatch. But the negotiations are going on in a friendly spirit, and the prospect of a satisfactory arrangement has caused a rise in all the money markets of Europe, and given a general impetus to commercial operations.

It is difficult to believe that Russia, having taken infinite pains to formulate a Protocol embodying the joint resolution of the Powers to insist that the Porte shall redeem its promises of reform, and sent General Ignatieff on a friendly mission to the Western Courts, will break off the negotiations on a question of phraseology. Prince Gortschakoff must have known beforehand that there was not the slightest prospect of inducing the rest of the Powers to sanction the armed intervention of Russia alone, and he is well aware that the Czar could not extract such a sanction from the ambiguous phrases of a formal document. On the other hand, if the refusal of Turkey to accept the demands of the late Conference is to be put upon record by the Powers which jointly urged them, it could only be with the view of again pressing them upon the Porte, and in terms which might be construed as a threat. If both Prince Gortschakoff and Lord Derby gain their point, they may furnish evidence of great diplomatic skill, though the result of their laborious work will not materially affect the ultimate issues of the Eastern Question.

While these hair-splitting negotiations are in progress, the attempt to reconcile the conflicting claims of Turkey and Montenegro has not yet succeeded. The Porte has absolutely refused to concede the demands of Prince Nikita for the fortress of Nicsics and other forts, an extension of territory, and the little port of Spizza. Some of the claims of the Montenegrin delegates, such as that of the seaport, have been withdrawn, and if the remainder are not conceded, the Prince will, it is said, appeal to the Powers of Europe for support. It is certain that Russia could not altogether desert the little principality which has, for so many years, been under her especial patronage, and leave it to be coerced by the Turkish forces. It is said in excuse for the decided attitude of the Porte in this matter, that "public opinion" in Turkey, which was exasperated at the conditions of peace with Servia, will not sanction serious concessions to Montenegro. Although the Turkish Parliament has assembled, and the speech of the Sultan is buoyant with hope for the future, and prodigal of promises of administrative reforms, the population of Constantinople so little understand the new era of constitutional progress upon which their country has entered, that they have become unusually turbulent. "Ulemas and Softas," says one correspondent, "are shipped off to St Jean d'Acre, but it helps little, for what you read on the placards on the walls you hear openly spoken in every *café* and in the passages of the Porte and even of the Seraskierat of Tophané and the military schools." When to such statements are added the reports of renewed outrages in many country districts—where, we are told, "oppression exists which would drive any other population in Europe into revolt," and exactions with a view to replenish the empty treasury of the Porte are becoming intolerable—of the renewal on a large scale of the insurrection in Bosnia, and of the continuance of warlike preparations throughout Turkey, there is little reason to hope for a restoration of orderly government, or that the Porte will endorse any Protocol upon which the Courts of St. Petersburg and St. James's may agree; and it may be that before the pacific negotiations are finally concluded in London, the condition of the Ottoman Empire will have become altogether desperate.

MR. CHAMBERLAIN'S MOTION ON THE LIQUOR TRAFFIC.

MR. CHAMBERLAIN brought forward his motion in favour of a modification of what is known as the Gothenburg system, as a means of diminishing the evils resulting from the liquor traffic, in a speech which is admitted on all hands to have been a model of Parliamentary oratory, clear, concise, and (what occasioned some surprise) moderate in tone. More than mortal eloquence and reason, however, would have failed to convince the House of the merits of his scheme, and he himself can scarcely have anticipated any other result than that which actually occurred—the rejection of his proposal by a majority of two to one. He may console himself with the reflection that this is at least as much encouragement as most measures from which great and permanent good has resulted have received at their Parliamentary *début*. There are good reasons why the present Parliament, even more than others, should view such a proposal with suspicion and dislike; but one circumstance would have sufficed to insure its summary dismissal—the absence of any adequate force of public opinion at its back. Parliament seems inclined to adopt the prudent maxim of the revolutionary leader, who, being discovered in the rear of his detachment, while it was advancing to attack a barricade explained his position by saying, "*Il faut bien les suivre. Je suis leur chef.*" Parliament is bold only when it follows well-defined public opinion, and will never sanction such a daring measure as Mr. Chamberlain's, except under strong pressure from outside. This pressure does not at present exist. The proposal has not been long enough before the public to enable it to form a definite opinion on its merits; and, in fact, the whole question of intemperance and the liquor traffic has not yet assumed the prominence it deserves, and which it must attain before it can receive adequate treatment.

This may seem a strange statement to make in face of the fact that some four hundred Acts for the regulation of the liquor traffic have been passed, and that at least ten measures relating to it have been, or will be, laid before Parliament during the present Session. But these have been mainly the result of private effort, or have embodied the views of a comparatively small band of enthusiasts, whose aims are altogether unsanctioned by public opinion at large. The nation has not yet spoken on this most difficult and perplexing question. It will have to speak. Every attempt to suppress intemperance, and therefore to diminish the consumption of intoxicating drinks—for the two aims are identical—is opposed by the whole social and Parliamentary influence of a vast, powerful, and unscrupulous organisation, which does not hesitate to employ any means when its interests are menaced. Its interests must be menaced, must be affected, by any measure which is to do real good; for the one condition of good being done is that the consumption of intoxicants should be diminished. It is something to see that the interests of the "trade" and the interests of the community are diametrically opposed, and nothing will suffice to overcome the dogged and unscrupulous opposition of the liquor traders and the nervous dread our legislators have of touching "vested interests" (especially when they wield a large amount of electoral power), but an expression of public opinion such as even the present Government, notwithstanding their large majority, have more than once found they could not afford to disregard.

While we think that Mr. Chamberlain's proposal is a very marked improvement on previous "thorough" methods of dealing with the difficulty; while it offers some valuable suggestions, and may possibly afford a practicable basis for future legislation, we cannot regret the fate it has met with for the moment; for this reason, among others, that there is at present no sufficient force of public opinion to carry such an Act into practical operation if it were passed. In Birmingham itself it would probably be adopted, and this, no doubt, would be an experiment of great value. But there is no indication that such an Act is desired or would be adopted in any other place. The only parties who have hitherto taken an active part with regard to the liquor traffic are the total abstainers and the licensed victuallers. The total abstainers are powerful, and, in the main, united. The licensed victuallers are still more united, and still more powerful. And unfortunately these two powerful and united bodies, bitterly opposed on every other subject, combine in condemning the Gothenburg scheme—the victuallers on the ground that it would prejudice their interests only in a less degree than the Permissive Bill, and the abstainers on the ground that it would make them *participes criminis*. It is evident that a measure which had no powerful and organised adherents of its own, which would displease the teetotallers and infuriate the publicans, could not be successfully worked if it became law. And it would be highly impolitic, in the interest of temperance itself, to place on the statute-book an Act of wide scope which would be practically inoperative.

At the same time, it is only fair to point out the very marked advantages which the so-called Gothenburg scheme has over others which have aimed at dealing with the traffic in an equally comprehensive manner; such as the Permissive Bill. For instance, it offers more than the one alternative of leaving the liquor traffic alone or suppressing it altogether. The municipalities would be empowered to carry on the traffic themselves; or, in fact, to deal with it in any way they might see fit, provided only that no private person derived any profit from the sale. It also deprives the opponents of restriction of their strongest weapons, by providing for fair compensation to the dispossessed publicans. It also possesses an element of finality which the Permissive Bill does not, and which is an immense comparative advantage. If the Permissive Bill became law, and were adopted in any locality, there would without doubt be a constant agitation kept up by those interested in the traffic either as traders or consumers, culminating every three years in a violent conflict, in which every nerve would be strained by the one side to maintain, and by the other to revoke, the adoption of the Act. For many years it would become the leading question in local politics, to which all others, however important, would be subordinated by a large portion of the constituencies. This most serious objection is to some extent obviated by Mr. Chamberlain's plan. For the preliminary step under the Act would be the purchase of the existing licences at a rate of compensation to be defined by Parliament. Consequently private interests in the trade would be extinguished at once and finally, and although there might be, and would be, agitation against the working of the Act if the local authorities availed themselves of its powers either to abolish the traffic entirely, or to restrict it in a manner not sanctioned by local opinion, there could hardly be an alliance between the discontented portion of the public and the liquor traders, such as would undoubtedly arise under the Permissive Bill, for the restoration of the old licensing system. For persons dissatisfied with the restrictions placed on consumption might gain their end by merely compelling the local authorities to relax them, while the purchase of the licences by the municipality would tend to dissociate every member of it from the traders whose sole object would be to return to the old system. In short, under the Permissive Bill the interests of the discontented portion of the public and of the traders would be identical, under Mr. Chamberlain's system they would be distinct—no mean advantage.

Sir H. Selwin-Ibbetson attempted, not very successfully, to show that the Gothenburg scheme had failed in Gothenburg itself. He founded this conclusion on the returns of drunkenness for the years following 1869, during which the number of convictions increased (after the sudden and remarkable fall which followed the commencement of the company's operations in 1865) till, in the year 1874, they were more numerous than before the company started. He, however, omitted to mention the fact that in 1868 the municipality was considerably enlarged, which would, of course, account for an increase in the convictions recorded; nor did he deal with Mr. Chamberlain's statement that though drunkenness had increased during those years in Gothenburg, in other Swedish towns, where a similar system was not in operation, it had increased with much greater rapidity. Indeed, so convinced are the Swedes of the benefits arising from the system, that "at the present time arrangements similar to those in Gothenburg are in force in fifty-seven other towns: and in the capital itself, with a population of 140,000, the town council by a majority of three to one have determined on the adoption of the system, which is to come into force on Oct. 1, 1877."* It is alleged that various causes, such as a considerable rise in wages, the more severe limitation of the traffic in the country round, and so on, have contributed to the increase of drunkenness in Gothenburg which the returns show.

The fact is, it is quite futile to expect to learn whether a scheme will succeed in any given circumstances from tables of statistics, through which any man of ordinary shrewdness can "drive a coach-and-six" with as much ease as a clever lawyer is said to be able to do through an Act of Parliament. It is said that in many parts of England the farmers returning from market are in the habit of stopping at every public-house they pass on the road to have their regular "drink." If they pass one or two houses they have the same "drink" at each, and no more; if they pass ten or twelve they do the same, with what result may be easily imagined. This fact, if it be authentic, is worth pages of statistics for the light it throws on the habits from which intemperance springs. There is no surer sign of legislative feebleness than the tendency to rely on statistics—always statistics—when what is really wanted is a hearty, sympathetic, and discriminating insight into the motives and circumstances by which men—thoughtless and inconsiderate men for the most part—are swayed. Statistics seem to have a benumbing effect on the human faculties. The mind is apt to get owlish and pedantic over them. They can, indeed, in some measure, reveal the extent of an evil, but they cannot authorise a remedy for it. Nor, indeed, can they do more than suggest its extent. The statistics of drunkenness, how hollow, how vain they seem! The imagination must play into them; must picture the misery of the home where the father or the mother is a drunkard—then multiply it a hundred thousandfold, and try to grasp the appalling sum. To every humane mind who once fairly grasps the terribleness of the evil—to every mind for whom humanity does not become a vice when it threatens "interests" of various kinds—the discovery of some remedy will become imperative. Mr. Chamberlain said nothing about humanity, which nevertheless lies very near the heart of the matter, and will be the ground and motive of popular action in regard to it. He was strictly decorous, argumentative, statistical, and unimpassioned. Perhaps he thought that a picture of our English homes, desolated by a tyrant more exacting and more deadly than the Turk, would be thrown away on gentlemen who acquiesce with such composure in the sufferings of the Bulgarian Christians!

Mr. Chamberlain is not likely to be discouraged by the rebuff he has met with, nor by two or three such, from proceeding with his scheme, and he will no doubt introduce a similar motion or a Bill of like purport next Session. Perhaps he will introduce a special Bill to confer the requisite powers on the Birmingham Town Council. If the Birmingham folk are practically unanimous in desiring such a measure, it would be difficult to refuse them.

* Mr. Chamberlain's article in the *Fortnightly Review* for December.

Dr. Schliemann will arrive in England to-morrow, and on the same evening will read a paper before the Society of Antiquaries on his "Mycenæ Excavations."

The Earl of Perth has entrusted to Dr. Charles Rogers the papers from his family archives relating to the history of Margaret Drummond, the affianced wife of James IV., and ancestress of so many noble families in Scotland. These papers will probably be edited for the Grampian Club.

The University of Oxford having accepted the offer of the Cobden Club of a prize of 20*l*., to be awarded from year to year for an essay on some subject of political economy, the following has been fixed by the donors as the subject of the first prize:—"The policy of protection in young communities from an economical point of view."

The *Observer* says that the Wagner concerts to be given at the Albert Hall, under the direction of Richard Wagner himself, will probably be the greatest event of the ensuing season. It is intended that the first concert shall be given in the first or at the latest in the second week in May. The performance will extend over a fortnight; and the concerts will be given on alternate days, three in each week.

HOW TO DEAL WITH DISSENT.—The *Leeds Mercury* publishes a statement that a little girl has been expelled from Booton Spa National School for no other offence than refusing to "curtsey" to the vicar's wife. The girl, who is only seven years old, is under the guardianship of a sturdy Independent, he having adopted her; and the story is that this person had told her, while she was to be very particular in obeying all school regulations, not to "curtsey" to the clergyman or his wife. On her being asked by the latter "where her manners were," she assigned the true reason for omitting the usual mark of respect, and the vicar then desired the schoolmaster to punish her, which he refused to do. The master subsequently refused a request made to him to expel the girl, and the vicar thereupon expelled her himself. It is added that the final result of the affair was that the schoolmaster found himself obliged to resign his office, which he had held for twenty years. On his doing so he was presented by the parishioners with testimonials to the value of about 80*l*. The *Leeds Mercury's* informant says that there is no other school in the parish to which the little Nonconformist can be sent.

Literature.

*THE RELIGIOUS SOCIETIES OF THE COMMONWEALTH.**

This may be said to be an age for re-writing history; and Mr. Barclay has most effectively rewritten the history of the religious societies of the Commonwealth. The work before us is one of painstaking investigation by a man of singularly wide and independent mind—a man who, finding many hitherto unfound facts, has reported exactly what he has found, and has assessed their value and meaning with rare sagacity and conscientiousness. What has been commonly known, however, is also to be found in this work, but placed to a great extent in new relations. Mr. Barclay has presented the whole before us not only in clear and vigorous style, but with a definite purpose. He has had in view a distinct service to the Christian Church; that service, we think he has rendered. Had he lived to see his work published, this, we are sure, would have been felt by him to be the only praise worth having: less praise than this cannot be given to it. In him the Society of Friends lost a member of rare information and rare instructive power, and the Christian Church—a man whose sympathies had not a single ungenerous qualification.

Mr. Barclay first defines the nature and the objects of the Christian Church. We need not follow him here except to give an indication of the tone of this book. Writing of the objects and ends of a Christian Church, he says:—

> If this definition of the visible Christian Church be a correct one, the objects and ends of *a* Christian Church (a society linked or not with other societies) must be, first, to promote the growth of grace in its members; secondly, to carry forward the work of the Gospel on a plan in which all, as members of Christ's Body, can lovingly unite. Surely various outward Church societies may exist, all having the same objects. The Church is His Body, and the differences of constitution, and organisation of various religious Church societies, is no proof of schism or sectarianism. They, too, may be all members of His body. These differences of organisation are an unmixed good, so far as they are efforts to attain in this way, a *unity* and agreement in *practical working*, which, as the world is constituted, could not be otherwise obtained.

A preliminary historical survey follows this section. Here the writer sketches, with a broad pencil, the course of religious opinion prior to 1640, pointing out some of the more distinctive characteristics of the various parties. Adopting his own language, he shows how, "under the excitement of the stirring events of the time, certain phases of religious truth were preached in every part of the United Kingdom, principally by lay or private persons, which produced an outbreak of religious activity and energy which has always been regarded with some degree of astonishment." He points to the early rise of the Anabaptists, the growth and characteristics of Puritanism, and the singular tenets of the Familists. Next come the Independents, or, as they were termed from their founders, the "Brownists," "Barrowists," &c. Very carefully are the religious and ecclesiastical opinions of these given. It is shown how Barrow opposed sacerdotalism, and how Smyth was "the first enunciator in England of the great principles of complete and perfect religious freedom as opposed to a partial toleration." Is not the time coming when England will give to these great early confessors the honour which is their due? Following the course of history, Mr. Barclay takes us next to Amsterdam and Leyden. The differences which arose in the churches give rise to an obvious but seldom-considered reflection. The author aptly says, "To Christians in the present day, who have an intelligent knowledge of Church history and of human nature, it will not appear extraordinary that differences of opinion should arise among a little band of men who were bent upon working out into a practical form a change in the principles of Church government so vast and momentous. Smaller matters of difference in State-Churches have produced far greater dissensions and bitterness of feeling, even in times when courtesy of language and demeanour in religious controversy is the rule, and not the exception."

The influence of the Mennonite Baptist Churches on the Arminian Baptist Churches in England and the Society of Friends itself, is prominently brought before the reader by Mr. Barclay. He has studied this subject with singular penetration. He remarks that the state of religion in Holland in the half century prior to the Commonwealth, will "account for some of the peculiar opinions and practices of the General or Arminian Baptists and the Society of Friends, and that there were religionists in England who held views similar to those of 'the Friends' prior to the preaching of George Fox." To illustrate this, he gives a history of Mennot and the Mentonites. Next we have the later history of the continental Nonconformist churches, followed down to emigration of the Pilgrim Fathers. This brings us to the meeting of the Long Parliament, the struggle against Charles, and the founding of the Commonwealth.

The philosphical historian will see how naturally the outbreak of religious enthusiasm at this period was connected with the demand for civil liberty. The abolition of the supremacy of the Papacy was the first release of the human mind in this country from the shackles of authority, and when once the mind is released from an accustomed and paramount influence, it will begin to put all sorts of questions. Hence, no sooner was the Papacy dethroned from its paralysing ascendancy than intellect and conscience both sprang up and asserted their natural rights. The State came into play, and it followed that the authority of the State began to be questioned. Men's minds were seething with unformed opinion. A spirit of investigation was abroad. Naturally, different conclusions were reached. The gradual accession of light, coming with the gradual accession of liberty to see, produced, in earnest minds, convictions strong in proportion to the delights of a newly-asserted and newly-found freedom. Hence the turmoil of religious life in the Commonwealth—a turmoil which had its origin generations back, and which will not cease until all external authority over religious opinion is abolished. For, there is a tendency in human nature to assert, with undue prominence, what is forbidden; to exaggerate a truth which has been, or is, authoritatively suppressed. And, only through this tendency, can forgotten or neglected truths secure their proper relative position. Very vivid is Mr. Barclay's description of the religious state of England at the meeting of the Long Parliament. All the doctrines of the sects were asserted with a vehemence that astounded the old parties, but the vehemence had its origin in genuine religious feeling. Our author says:—

> A large amount of misrepresentation must be allowed for by the reader, and if he charitably supposes that there were some of these men whose heads were turned by the fervid religious excitement of the times, we must at the same time admit the existence of the same excitement in the narrator; each party looking at the deeds of the other through coloured glasses. There are touches of nature and truth about some of Edwards' descriptions, which may well reach our hearts, as we view, unwarped by prejudice, the earnest Christian labours of the truly godly men who preached the Gospel to the masses of the people, not for pay or wordly honour, but in obedience to their Master's command.

But the historian adds:—

> The spiritual evils which afflicted the country were not the result of this outburst of lay-preaching. Errors and heresies only assumed an importance, because the forcible suppression of the utterances of the human mind had left it utterly untrained, and a prey to the violent passions which the attempt to subjugate it had endangered. The words of the poet seem written in characters which he that runs may read, on the stormy history of the period—
>
> "Tyrants, in vain ye trace the magic ring;
> In vain ye limit mind's unwearied spring."

To curb the elements is not to apply them to their proper uses. An honest soldier of the period tells us truly, when he says—"Many thousand souls besides me can testify that Christ hath been preached, and that effectually, and to the comfort of many hearts; and I bid defiance to the devil and all his blackmouthed instruments to produce, that even those who they call sectaries in the preaching of the Lord Jesus, did by that even open a gap of profaneness." We find abundant evidence that the troubles of the civil war now gave an opportunity for thousands of Christian laymen to go about doing good, and to strive to save souls. The head and front of their offending was, that they did it in an "irregular manner," and without sufficiently consulting the opinions and feelings of the "learned, pious, and orthodox divines" who then happened to be in power.

A curious history is that of the "Seekers," or "Waiters," of this period, who our author suggests may be traced to a period long anterior to this—the time of the "Friends of God." or, it may be said, the Quietists of the Middle Ages. This class of mind may be almost identified with that of the Society of Friends, and we agree with the writer that "the very name expresses a great fact in the spiritual history of this nation." Here we are brought into close contact with the organised movement originated by George Fox. It is as certain as anything can be that Fox preached no new doctrines; his doctrines had been preached long before he arose. What he did was, so to speak, to vitalise them with a new and magnificent energy, and then to organise his adherents. It may be said that Mr. Barclay's comprehensive and detailed account of this subject is a new chapter in the history of religious opinion in England. We have already referred to the General Baptists and the Mennonites, but we can go back farther than this. Caspar Schwenkfeld, who was born in Silesia in 1490, is proved to have held views identical with those of Fox on the "Inward Light," on "Immediate Revelation," and on the Sacraments, and he was one of the most active of all the Reformers, having written "ninety distinct works," and having direct ecclesiastical followers both in Germany and in America to this day. At this interesting point let us quote our author:—

> We shall now readily see that the controversy among the Mennonites in 1725, explains how the opinions of Caspar Schwenkfeld were adopted by a considerable party in the Waterlander Mennonite Church of Amsterdam; and that this again enables us to understand, not only how it is we find among the early Friends the elaborate Church discipline of the Mennonites, their practice of silent worship, of silent thanksgiving before meals, their testimony against all war and oaths, and a variety of minute coincidences of practice, which the reader will have already observed.
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> It enables us also to explain how all this was combined with the theology of Caspar Schwenkfeld, and how it was that outward baptism and the Lord's Supper, which were *zealously observed* by the Dutch Mennonites and the General Baptists, were *disused* as outward ordinances among the Friends. But this is not all—the general points of Christian teaching insisted upon by Fox, correspond in minute particulars with the teaching of Caspar Schwenkfeld. Does not this clearly show the way in which the "Doctrine of the Light," associated with the doctrines and practices of the Mennonites, passed into England, and found a powerful and active exponent in George Fox?
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> It is possible that Fox was unconscious of the source of these ideas. Yet we can hardly suppose the close connection of religious observances and details of Church structure which we have observed, with doctrines which were new in England and old in Holland, to have been the result of chance, or a simple result of the study of the New Testament, perfectly uninfluenced by human agency. We shall see that Fox, in the earlier period of his life and ministry, was not only brought into accidental contact, but was in constant and friendly communication with the General Baptist Churches; and we shall the more readily understand why his teaching was so generally accepted by them.

The details of the life of George Fox in this volume are very copious, and the author is quite justified in saying that they exhibit various matters connected with the rise of the Society of Friends in a new light, and that they also tend to explain the real causes of the decline of the Society. The materials for these sections are gathered from various hitherto neglected sources, such as MSS., reports, etc. Here it is shown that one great object of Fox and his early associates "was to strike a blow at priestly power, which they conceived was the origin of the ungodly state of the country," and that they were not so unpopular as many have supposed. As to their preaching in churches, it is pretty well known that from 1648 to 1660 such preaching was allowed by law, and that, therefore, in doing this, they were not disturbing public worship. In fact, lay preaching in parish churches was common, and that notwithstanding the opposition of the Presbyterians. Mr. Barclay describes how this ministry was exercised, and what followed from it, and the gradual though rapid growth of the organisation. Of their sufferings after the Restoration we need scarcely now speak. All the Free Churches suffered together, and the machinery of religious teaching, as the author well puts it, was thus put "out of gear." With ministers silenced, and churches and schools destroyed, what could be done? What followed, and necessarily followed, was that "deadness of religion," which was characteristic of the whole nation when the Wesleys and Whitefield arose. But here, for this week, we must pause.

The Inner Life of the Religious Societies of the Commonwealth. Considered Principally with Reference to the Influence of Church Organisation and the Spread of Christianity. By ROBERT BARCLAY. (Hodder and Stoughton.)

"RUSSIA."

Mr. Mackenzie Wallace is no hurried tourist, jotting down commonplaces from a carriage window. He made himself for the nonce a Russian, accommodating his own tastes to those of the people amongst whom he found himself, that he might really understand them and their ways. He resided in Russia for more than five years, having first made trial of the town life, which was profitable in its own way, but did not withdraw him as he wanted from the tokens of ordinary European influence. In the greater towns most people of any education can speak French or German, and an hotel affords no real escape from these often welcome aids. Mr. Wallace, who at first intended only to spend a few months in Russia, was the more attracted to its life and civilisation the more that he saw of it; and to enable him to learn Russian he was recommended to a country priest in a thoroughly *retired* village, whither he hopefully transported himself—very

* *Russia.* By D. MACKENZIE WALLACE, M.A., Member of the Imperial Russian Geographical Society. In Two Volumes. Fourth edition. (Cassell, Petter, and Galpin.)

humorously telling the difficulties that he had to contend with in the latter stages of his journey. The first chapter, dealing with this experience, he fitly heads "Voluntary Exile"; as even the most cursory reading would suffice to attest. It was called Ivánofka, and lay in the northern forests—thoroughly primitive and characteristic. So remote was it, that news from the foreign world reached it only at uncertain intervals; for Mr. Wallace tells us, in his own quaintly interesting way, that he heard all about the Franco-German war in one budget after it was fairly over—a situation which it takes a little effort of imagination fully to realise when one was still in Europe. Mr. Mackenzie Wallace, if he did not find quarters in the house of the priest, as he had hoped, owing in part to circumstances due to the peculiar relations of the priestly orders in Russia, became the daily companion of the "Bátuschka," or little father—"Bat" being simply a corruption from the same root as the Latin pater and English father, &c.—and he made friends of all the Bátuschka's friends, presenting us with a gallery of pen and ink portraits, as true, defined, and clear, as anything from the easel of Teniers or Wilkie. All the ongoings of the village—the lazy procedure of the law courts, the fairs, the festas, are impartially pourtrayed, mostly with a touch o dramatic variation; for the author likes o look at these matters through the eyes of others, in order to correct any undue leaning in the most faithful manner possible. His difficulties with the language land him in some small philological perplexities,—

The grammatical forms and constructions in Russian are very peculiar, and present a great many strange irregularities. As an illustration of this we may take the future tense. The Russian verb has commonly a simple and a frequentative future. The latter is always regularly formed by means of an auxiliary with the infinitive, as in English, but the former is constructed in a variety of ways, for which no rule can be given, so that the simple future of each individual verb must be learned by a pure effort of memory. In many verbs it is formed by prefixing a preposition; but it is impossible to tell by rule which preposition should be used. Thus idú (I go) becomes *poidù*, pishú (I write) becomes *napishú*, pyú (I drink) becomes *viupyú*, and so on. Closely akin to the difficulties of pronunciation is the difficulty of accentuating the proper syllable. In this respect, Russian is like Greek; you can never tell on what syllable the accent falls. But it is more puzzling than Greek, for two reasons—firstly, it is not customary to print Russian with accents; and secondly, no one has yet been able to lay down precise rules for the transpositions of the accent in the various inflections of the same word. Of this latter peculiarity let one illustration suffice. The word *rukà* (hand) has the accent on the last syllable, but in the accusative *rúku* the accent goes back to the penultimate. . . . These and many similar difficulties can be mastered only by a long familiarity with the language.

His own experience was not by any means unpleasant. But the secret was that, in spite of the strange circumstances that would have scared many, he took the right way. After having mastered a certain vocabulary, he talked to everybody he met with; and made right good use of certain failings of the venerable Bátushka, of which he thus tells:—

My revered teacher was an agreeable, kindly, talkative man, who took a great delight in telling interminable stories, quite independently of any satisfaction which he might derive from the consciousness of their being understood and appreciated. Even when walking alone he was always muttering something to an imagined listener. A stranger meeting him on such occasions might have supposed that he was holding converse with unseen spirits, though his broad muscular form and rubicund face militated strongly against such a supposition; but no man, woman, or child living within a radius of ten miles would ever have fallen into this mistake. Everyone in the neighbourhood knew that Bátushka—(Papa) as he was familiarly called—was too prosaical and practical a man to see things ethereal, that he was an irrepressible talker, and that when he could not conveniently find an audience he created one by his imagination. This peculiarity of his rendered me good service. Though for some time I understood very little of what he said, and very often misplaced the positive and negative monosyllables which I hazarded occasionally by way of encouragement, he talked vigorously all the same. Like all garrulous people he was constantly repeating himself; but to this I did not object, for the custom—however objectionable in ordinary society—was for me highly beneficial, and when I had already heard a story once or twice before, it was much easier for me to assume at the proper moment the requisite expression.

From the discursive talk of the Bátushka he learned much, amongst other things how the bishop in Russia is master of marriages for the convenience of the priests, a system which seems to work fairly:—

"What the novelist does with the lifeless puppets of his imagination," said Bátushka, "the bishop does with beings of flesh and blood. As a rational being, he cannot leave things to chance. Besides this, he must arrange the matter before the young man takes orders, because, by the rules of the Church, the marriage cannot take place after the ceremony or ordination. When the affair is arranged before the charge becomes vacant the old priest can die with the pleasant consciousness that his family is provided for."

"Well, Bátushka, you certainly put the matter in a very plausible way, but, though the novelist can make wo people fall in love with each other, and make them live happily together with the mother-in-law, his reverence—with all due respect be it said—must find that beyond his power."

"I don't know," said Bátushka, avoiding the point of the objection, "that love marriages are always the happiest ones," and as to the mother-in-law, there are, or at least there were, until the emancipation of the serfs, a mother-in-law and several daughters-in-law in almost every peasant household.

This suggests that the serfs, in spite of the recent reforms, still hold firmly to some of the forms of their old life. The description of the *Mir*, or Commune, given in a most interesting chapter here, is full of important facts. Each peasant, by virtue simply of his birth, is entitled to so much land—one-half of the whole arable land of the country being reserved for the peasantry, who form five-sixths of the population—but this he can only continue to hold through membership of the village commune, and by compliance with the system of agriculture adopted by the commune, which is usually a kind of three years' shift. "The arable land is divided into three large fields, each of which is cut up into long narrow strips. The first field is reserved for the winter grain—that is to say, rye, which forms, in the shape of black bread, the principal food of the peasantry. In the second are raised oats for the horses, and buckwheat, which is largely used for food. The third lies fallow, and is used in the same way as pasturage for the cattle." The village is ruled by an assembly, presided over by an elder, who is elected by the whole commune. It is inevitable, of course, that this institution, which has grown from so primitive a root, should speedily undergo modifications—more especially as it will become more and more the aim of the Government to encourage manufactures and emigration to the towns. But the complete overthrow of the communal system in Russia lies in the distant future. "If a peasant wishes to go away a short time, in order to work elsewhere, he must obtain a written permission, which serves him as a passport during his absence, and he may be recalled at any moment by a communal decree." If there is reason to believe that he is making money, he may be compelled to surrender a portion of it to the commune. Two chapters of a most vigorous kind are then headed, "A Peasant Family of the Old Type," and "Landed Proprietors of the Old School," with their pendents and complements in the chapters entitled, the "New Social Self-Government," and "Proprietors of the Modern School," which in themselves would suggest pretty well the whole history of rural Russia. The chapter on the "Noblesse," and that on "Finnish and Tartar Villages," have each their own special points of interest; and we should not omit to note the information Mr. Mackenzie Wallace contrives to give, in the lightest and most humorous vein, respecting certain less known social customs in his chapter headed "A Medical Consultation," which abundantly shows how far as yet the Russian peasantry are subject to illusions and superstitions. The bulk of the second volume deals with weighter matter; treats of St. Petersburg and European influence, and considers the "Crimean War and its Consequences" in a spirit of practical sagacity and profound philosophic grasp. Two chapters dealing with the "Heretics" and the "Dissenters" are extremely readable; and that headed, "The Pastoral Tribes of the Steppes," introduces us to the Khirgiz, with whom Mr. Schuyler made us better acquainted than we had been before. "Near their western frontier," we learn, "they annually let patches of land to the Russian peasants for the purpose of raising crops; but these encroachments can never advance very far, for the greater part of their territory is unsuited to agriculture, on account of the large admixture of salt which the soil contains. This fact will have an important influence on their future. Unlike the Bashkirs, who possess good arable land, and are consequently on the road to become agriculturists, they will in all probability continue to live exclusively by their flocks and herds." Like other travellers, Mr. Wallace was particularly struck with some of their customs and the structure of their dwellings.

For an adequate notice, we should have required double the space now at our disposal; for so complete is Mr. Wallace's grasp, and so admirable his arrangement, that it is difficult to think what points (taken broadly) he has left to be treated at a future time. We wish we could have found room to have given his description of that Scotch Mission Colony he so unexpectedly found in a far-distant region, and of Mr. Abercrombie—"a Scotch man like himsel'." We must content ourselves with noting one of Mr. Wallace's observations of peculiar capacity in the Russian peasant:—

I soon discovered (he writes) that the Russian peasant has a marvellous power of bearing extreme heat as well as extreme cold. When a coachman takes his master or mistress to the theatre or a party he never thinks of going home and returning at an appointed time. Hour after hour he sits placidly on the box, and though the cold be of an intensity such as is never experienced in our temperate climate, he can sleep as tranquilly as the lazzarone at midday in Naples. In that respect, the Russian peasant seems to be first cousin to the Polar bear, but, unlike the animals of the Arctic regions, he is not at all incommoded by the excessive heat. On the contrary, he likes it when he can get it, and never omits an opportunity of laying in a reserve supply of caloric. He even delights in rapid transitions from one extreme to the other, as is amply proved by a custom which deserves to be recorded. The reader must know that in the life of the Russian peasantry the weekly vapour-bath plays a most important part. It has even a certain religious signification, for no good orthodox peasant would dare to enter a church after being soiled by certain kinds of pollution without cleansing himself physically and morally by means of the bath. In the weekly arrangements it forms the occupation for Saturday afternoon, and care is taken to avoid thereafter all pollution until after the morning service on Sunday. Many villages possess a public or communal bath of the most primitive construction, but in some parts of the country—I am not sure how far the practice extends—the peasants take their vapour-bath in the household oven in which the bread is baked! In all cases the operation is pushed to the extreme limit of human endurance—far beyond the utmost limit that can be endured by those who have not been accustomed to it from childhood. For my own part, I only made the experiment once; and when I informed my attendant that my life was in danger from congestion of the brain he laughed outright, and told me that the operation had only begun. Most astounding of all—and this brings me to the fact which led me into this digression—the peasants in winter often rush out of the bath and roll themselves in the snow! This aptly illustrates a Russian proverb, which says that "What is health to the Russian is death to the German."

Mr. Mackenzie Wallace does not proceed in the ordinary style of heaping facts on facts. He presents a series of pictures and incidents, some of them amusing, all of them characteristic. He has so completely made himself master of his theme that he can treat it with freedom. He selects and compares very closely as he goes along; but the reader is hardly conscious of the process. His sense of the typical is so strong and sufficing that he sets subsidiary material aside. The book is thus as interesting as any novel, and, unlike many novels, it reveals, in spite of the newness of the circumstances, the closest grain of human nature. That episode of Karl Karl'itch—the German steward—who had been brought to Ivánofka, by a proprietor, who was fain to improve the methods of agriculture, and his whole views of the serfs, and their laziness and desire to scamp his work because of the new-fangled system, is of this character, no less than his sketch of the priest, his teacher, to which we have referred. The work is not only masterly as a book of travel; it shows keen observation, humour, and constructive skill. Few books of travel have ever revealed more that was truly new and worth knowing; perhaps none has ever done this with a greater reach of insight and knowledge of human nature. The politician will perhaps turn with special interest to the last chapter on "The Eastern Question," where certainly he will find some fresh facts and new inferences; the sociologist to the chapters on the *Mir*, or Commune, on the serfs and the results of emancipation. But the whole book deserves and will reward the most careful study, while it will not fail, we think, to enchain the ordinary reader.

*MR. TIPPLE'S SERMONS.**

"Echoes" may be a fit designation for sermons which lose something of freshness and quickening power by being reproduced in book form; but it will be found, probably, by those who have once heard and now peruse these sermons that these "Echoes" carry with them the rich, full volume of sound which dwelt in the words when first spoken. We do not wonder at Mr. Tipple's reluctance to put them in print—sermons are so much less likely to win their way to the heart when detached from the influences of voice, tone, and gesture, and when addressed to a cold and critical audience, than as they were delivered to a comparatively limited company, whose attitude and disposition were those of attention and sympathy. And neither can we wonder that his hearers should wish to possess and preserve such sermons in a book, for memory is with most of us but a poor storehouse, and sadly needs the aid of the printed word.

Mr. Tipple appears to be pre-eminently a spiritual teacher; we should judge that his audience is select, and that few of the poor and ignorant are habitually among his hearers. Still, for these as well as for the cultured, there is much that is helpful. Mr. Tipple seems to be not so much like a lecturer pointing to diagrams, specimens, and products, as like a moral and spiritual guide who takes his hearers along a pathway which he has trodden already, and points out to them what he saw then and what

* *Echoes of Spoken Sermons.* By the Rev. S. A. TIPPLE. (London: Sampson Low and Co. 1877.)

he sees now on either side the way. These are very human sermons; they deal with the common difficulties and troubles, and expose the common errors and sins of the day. Here are old truths put in new lights, expounded with new illustrations, enforced with new applications. The book as a whole manifests a supreme regard in the writer's mind for the Fatherhood of God: the redemption of mankind by Jesus Christ is spoken of as being accomplished by the "revelation of the Father," "if he be Redeemer it is through being Revealer." "The Divine pardon is not something to be waited for or striven after, a blessing dependent upon something that must precede it; it has not been created by us, or by anybody for us, through exercise of faith or offer of atonement; but it *is* already and *has been* all along original and fundamental in the relations of God with man." "The *consumption* of sin is to be effected through the *sharpness* of fire"—the fire of trial here or hereafter, "if the fire burn not here, or, burning, fail to destroy, why then it will burn there, and burn there to destroy, since corruption must be consumed." Prominence is given to the "larger hope" of the universal salvation of mankind. It is asked, "Does it not seem to us that in the voice of Abraham [to Dives] the Divine Seer and Teacher may have meant to intimate the influence of "the spirits of just men made perfect" in *guiding* the minds of those who are suffering beyond death the torments of awakening; in *helping* them to work their way up into life and peace?" "God means not, either the destruction or the eternal torments of any, but is intent upon realising for every one of us a noble destiny, an ultimate radiance and blessedness of being, and will never *cease* from the pursuit, to which, always faithful and just, always loyal to Himself, and of unchanging rightness, He will be always impelled." In a sermon on "Our Robe of Righteousness," our author controverts not only an exaggerated representation of the doctrine of "imputed righteousness," but the doctrine itself. "The only robe of righteousness with which God clothes men, or *can* clothe them, is that which grows up over them, from the Divine Spirit divinely breathed within them; and the Divine Spirit out of which this robe is made, and will be ever making, is *the spirit of worship*—the spirit of loyal, loving trust in God."

Turning to matters which are less controversial, we find in a beautiful sermon on "Christ comforting Himself"—among other considerations—"with the reflection that *someone* loves Him," the following passage:—

> Let us give all the love we can, and give it as widely as we can, for what *heat* is in nature that *love* is in the human realm. It tends to quicken and expand and beautify those upon whom it lights; it assists men to be better and stronger, and more gracious than they would otherwise be. Under its influence, souls are enabled to bud and blossom more freely; and let none of us be ashamed of *needing* it, and leaning on it for succour. Let none of us determine bitterly, in seasons of desertion and disappointment, to be above wanting it, or indulge the notion that to be so is exalted and grand. It is not; it is human, it is manly, to be comforted with love. . . . .

There is freshness in another on "Zacchæus receiving salvation"; and among a number of suggestive thoughts on the "New Birth," are the following:—

> "As one thinketh in his heart, so is he." You cannot habitually think mean things without *becoming* mean, and incapable, at last, of discerning the high. You cannot be lead to enshrine in the mental temple a *low* ideal, without becoming *lowered* to its quality, and incapable, at last, of perceiving aught above it. . . .

Elsewhere we read:—

> There are some persons who have no principles, no convictions; they are little more than bundles of sentiments, notions, opinions, and hence you never know where to find them; they are everything by turns and nothing long. Others there are who have good opinions and wrong convictions, and hence the contradictions often observable in them; while *holding* what is good, they *do* mostly what is wrong; our conduct being determined, not by our opinions, but by our convictions. A man's convictions and his opinions are often sadly opposed to each other, and in the crisis of temptation, the opinion is always over-ruled and overridden by the conviction. Our opinions are outward things; our convictions, as some one has said, are "just the growth and result of our passions, affections, aspirations, and sympathies; the flower into which these open and expand," and they are our convictions, that make character and life, that decide the man. . .

"Sleeping to See" is a happy title to an exquisite meditation on Jacob's vision:—"We are always *doing*—too much so for finest being; are also *striving*—too much so for highest attaining."

> One of the great wants of the present day, in order to spiritual vision, is, I fancy, *more sleep*—more sleep from the whirl of occupation—and sleep, further, in the relation to the fret of selfish spiritual anxiety. Nothing, believe me, operates to shut us out from the enjoyment of God and the invisible, like this. . . . We are dulled and blunted in our perception of the Divine, beneath the everlasting burden of *our* welfare, *our* blessedness, *our* growth and progress. The place is so choked with self-regard and self-concern, that God has no room in which to shine forth and display Himself, and the ascending and descending of the holy angels is hidden. We require to sleep, *to sleep from ourselves*, before the heavens can open upon us freely, and richly flow around us.

There is freshness and beauty, too, in the sermon "On accepting joys." Here are some sentences:—

> My child must play to grow. And so must we. Pleasure is a part of our education. We ought not to be too precocious: children should *be* children, and enjoy themselves, content to let the main burden rest with the Father; not little old men and women, as some children of God are, who refuse to escape ever into the sunshine, because there is so much to see to and to set in order; so much to fret over and be anxious about in the house; who are for ever harassing themselves with the state of things, instead of casting it upon the Lord, and who wear such careworn, solemn faces, that one would imagine there was no Father of the universe at all. . . . We do not get delights enough many of us, for our mutual and moral health and wholesomeness, little transient delights by the way, to sweeten, and tone, and fillip us; and one reason is because many of us are not sufficiently impressionable to the sources that are always about us. I like to see a man entranced over the colour of a flower, ravished with the spectacle of a crimson sunset, enjoying a lovely face, a musical verse, a flash of wit, a gem of art, or a novel specimen of humanity, and I *urge* the cultivation of such delights, because they are required to contribute to our education as spiritual beings, equally with the cares and vexations, the trials and burdens of life, because to rejoice in every *good* thing which the Lord our God sends us, is as much a duty and a benefit as to receive meekly, and endure patiently, the burden of *evil* things.

From other sermons we add the following suggestive reflections:—

> No work is vital and lasts; no work *keeps*, that is, done with a self-remembering, self-considering mind. It may be popular and admired, it may temporarily succeed, but it will not live; the self-consciousness and self-regard with which it is wrought, sooner or later rots and kills it. . . .
>
> Do we not know, have we never known in our own experience, how any conflict with, and deviation from, one's best and highest impressions, from one's perceptions of the right and true, *does* tend to fling a shadow and a stain upon the scene, to break up the previous rest in the Lord's loving rule and precious end, and to drive towards bitterness and unbelief? You have seen a family in which everyone is contented and glad under the father's wise and good government, and conscious, gratefully conscious, of being governed beneficently and well—everyone but the wrongdoer, with the wrong spirit rankling in him; and *he* is dissatisfied and querulous, to *him* the government seems hard and cruel, and things are not managed and administered as they should be, he has no sense of the order of the father's house, and is cut off from sharing in its blessedness. And just thus is it with us under the government of God—the God in Christ, when disloyalty to conviction depraves us, the glory of the Father is obscured to us, the holy love becomes doubtful and unreal, and although in the midst of its workings and encircled by its arms, we have none of the joy of it.

These quotations will show how much wise thought and tender feeling are embodied in these discourses. They will be highly prized by many, and will take rank with the productions of the very best preachers of modern days. But we think almost all will agree that the sermon entitled "A Temptation to Murder," is mistaken altogether—title, exegesis, and publication.

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*LISZT'S "CHOPIN."**

We have no hesitation in saying that, for popular interest as well as artistic beauty, the later portion of this volume should have been placed first. It is only at p. 143 that we learn the few very commonplace facts of Chopin's life, which could have been made much fuller, and the book would have certainly been much better if they had been made fuller. The bulk of the volume consists of a series of minute analyses of qualities, sometimes passing over into what approaches very close to rhapsody, and would be somewhat monotonous were it not that the author is curious in tracing the effect of Polish life and manners and long-ingrained susceptibilities on the mental development and the music of Chopin. We have even a lengthened description and disquisition on the more famous Polish national dances. All this, running through five chapters, precedes the little recital of detailed biographical facts; and, though philosophical students of music may be interested in all this, to the outside reader it will only be redeemed from tediousness by the occasional beauty of expression and aptness of figure, which certainly is sometimes overdone.

Chopin was born in 1810 at Zelazowa-Wola, near Warsaw. He was from childhood fragile, sickly, and susceptible, though it then seemed as though he was being educated in the more ordinary virtues of patience and self-suppression, than showed great precocity of genius. He began to study music at nine years of age; and was sent as scholar to Zwina, a passionate disciple of old Sebastian Bach, who for many years directed his studies. The Prince Antoine Radziwill, himself a composer, early saw Chopin's great promise, and became his friend and patron, and bore the expense of his first entry at college, where he was soon recognised as a skilful artist, and where his amiable character won the love of all his fellow students. While a student he experienced that unfortunate passion which coloured all his life:—

> He never found the realisation of that happiness of which he had once dreamed with her, though he won the glory of which perhaps he had never thought. Like the Madonnas of Luini, whose looks are so full of earnest tenderness, this young girl was sweet and beautiful. She lived on calm, but sad. No doubt the sadness increased in that pure soul when she knew that no devotion, tender as her own, ever came to sweeten the existence of one whom she had adored with that ingenuous submission, that exclusive devotion, that entire self-forgetfulness, naïve and sublime, which transform the woman into the angel.

Chopin's studies were passionately pursued, and at an early age he went to Paris, when he made his *début* with great success. He had intended to go on to England, but found the attractions of Paris too great for several years, so that it was common for him to speak of himself as "passing through Paris." After that, his life was one of uninterrupted study, success, and contest with ill-health. One of the most remarkable episodes in it, was his fear of and shrinking from Madame Sand, her great attraction for him on personal acquaintance, her devotion to him, and nursing him through a long residence abroad, and finally a misunderstanding and rupture of friendship over which to the end he mourned. He died in 1827. Madame Sand has commemorated him in two of her romances from which the author quotes. Of his qualities as an artist they may be summed up in sublety of perception, fantasy, severity of execution, combined with playful and dreamy grace. He was *par excellence* the master of pianoforte music. The pianoforte found in him an exponent; he gave to it soul, subtlety, charm. He hated to be dragged into company and made to execute for mere display, and the following anecdote illustrative of this is given:—

> Chopin kept for a long time aloof from the celebrities of Paris; their glittering train repelled him. As his character and habits had more true originality than apparent eccentricity, he inspired less curiosity than they did. Besides, he had sharp repartees for those who imprudently wished to force him into a display of his musical abilities. Upon one occasion, after he had just left the dining-room, an indiscreet host, who had had the simplicity to promise his guests some piece executed by him as a rare dessert, pointed to him an open piano. He should have remembered that, in counting without the host, it is necessary to count twice. Chopin at first refused; but wearied at last by continued persecution—assuming, to sharpen the sting of his words, a stifled and languid tone of voice—he exclaimed, "Ah, Sir, I have scarcely dined!"

In the course of a diffuse and disconnected analysis, some very acute and discriminating remarks on Chopin's personal characteristics are made by his biographer, as in this paragraph:—

> His manners in society possessed that serenity of mood which distinguishes those whom no *ennui* annoys, because they expect no interest. He was generally gay; his caustic spirit caught the ridiculous rapidly, and far below the surface at which it usually strikes the eye. He displayed a rich vein of drollery in pantomime. He often amused himself by reproducing the musical formulas and peculiar tricks of certain virtuosi, in the most burlesque and comic improvisations—in imitating their gestures, their movements—in counterfeiting their faces, with a talent which instantly depicted their whole personalty. His own features would then become scarcely recognisable; he could force the strangest metamorphoses upon them. But, while mimicking the ugly and grotesque, he never lost his own native grace. Grimace was never carried far enough to disfigure him. His gaiety was so much the more piquant, because he always restrained it within the limits of perfect good taste, holding at a suspicious distance all that could wound the most fastidious delicacy. He never made use of an inelegant word, even in the moments of the most entire familiarity. An improper merriment, a coarse jest, would have been shocking to him.

* *Life of Chopin.* By FRANZ LISZT. Translated from the French by M. WALTER COOK. (William Reeves.)

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*THE COLONY OF VICTORIA.**

A book of the kind before us is worth more than half the histories, biographies, novels, or poems that issue from the press. We have in it what may be termed a literary photograph of one of the great colonial settlements of England. Not only are we informed of all the features of nature, but every political, commercial, ecclesiastical, and social fact, the influences of climate, and of new conditions of life, here find exact and authentic record. The results are deeply interesting and altogether encouraging for the future of the human race. Victoria is a new settlement of the English-speaking people. Emancipated from the conservative influences of the old country, the people have quickly made laws for themselves in accordance not with the mere authority of worn-out traditions, but of experience, of observation, of justice, and reason. They live away from

* *Notes on the Colony of Victoria, &c.* By HENRY H. HAYTER. By authority. (Melbourne: McCarron-Bird, and Co. London: Trubner and Co.)

the heavy pressure of the "dead hand," which equally blights benevolence and prevents reform. What are the results? They have abolished their State Church; is there less morality or religion? They have established a secular and unsectarian system of education; is it reported that the name of God is unknown amongst children? They have no parochial endowments, and absolutely no poor-laws; are there more poor? These and a hundred similar questions, the report before us, issued by the authority of the Victorian Government, enables us to answer.

Mr. Hayter commences his work—in order, we suppose, to make it thoroughly complete—with a sketch of the discovery and early history of Victoria. Into that we need not follow him, excepting to remark that it is only forty years since any Government was organised in the colony, when its population was 177, and that it is barely twenty years since the paternal Government of Great Britain granted the colonists a constitution. At the latter date "the population numbered 364,000; it now numbers 814,000: the land in cultivation amounted to 115,000 acres; it now amounts to over 1,000,000 acres." The colony occupies only a thirty-fourth part of the whole extent of Australia, and is just about the size of Great Britain. It has splendid rivers and lakes, and fine scenery, although, at the same time, splendid sands; the temperature at Melbourne appears to range from 108 deg. in the summer to 29 deg. in the winter; the mean being 57·6. So much for some external facts. The social facts are of more significance. The first of these that we meet is that the number of males very considerably exceeds the number of females. To establish a proper proportion between the sexes, nearly a hundred thousand females are needed. We should have expected something like this in a country mainly peopled by emigrants, but the circumstance is not favourable to morality. It is one, however, which the superfluous spinsters of England or New England might do well to ponder over. We find from the singularly complete tables put before us by Mr. Hayter that amongst native-born people the sexes are equal. As to age it is interesting to know that there are many persons above the age of eighty, and one female of the age of 105. Amongst occupations, and—whether it be a sign favourable or not, it must be mentioned—there are only twenty-two persons belonging to the literary profession, in addition to 172 newspaper proprietors, editors, and publishers; but there are 562 ministers. The main occupations are mechanical. There are only two known houses of ill-fame.

Next, we come to the "religions of the people." We need not give all the figures, but it may be well to state that the "Church of England" includes only 36 per cent. of the population; the Roman Catholics coming next; then, in their order, the Presbyterians, Independents, and Baptists; and 2,150 persons returned themselves as of "no religion." What honesty and what religion there must be! Let us further note that the members of the Church of England are increasing at the rate of only 21 per cent., while all other Protestant bodies are increasing at the rate of 49 per cent. The chances of priestism, therefore, in this colony, are not very great. There are 2,455 churches, with accommodation for 403,126 persons, and there are 285,601 usual attendants. There are, besides, 1,449 Sunday-schools, with 12,384 teachers and 126,728 scholars. Clearly religion does not seem to be dying out in this anti-Church of England nation!

Nor is education. More than a fourth of the population is at school, and it is a remarkable fact that only 8 per cent. of married couples signed their names with marks, while in England and Wales the proportion is 27 per cent. Another significant fact is that the average proportion of children born out of wedlock is one in thirty-five, while in England and Wales it is one in sixteen. The worst districts of Melbourne are, in this respect, as moral as the average of all England and Wales.

Such are some of the statements to be found in this interesting and significant work, where, however, the reader may find an abundance of others upon all subjects relating to the condition of the population. To us, as we have intimated, such a work as this seems to be of peculiar value. It proves an advance of the human race, and suggests that what in the older countries is retarding the social and religious development of the people is, not the quality of the race itself, but the untoward circumstances by which it is surrounded.

BRIEF NOTICES.

The Rise and Decay of the Rule of Islam. By ARCHIBALD L. DUNN. (S. Tinsley.) We felt inclined to exclaim, when we took up this work, "What, another work on Turkey!" But as we began to read, we found Mr. Dunn's work different from any that has preceded it. It begins with Mahomed, and ends in the present day. It is written in an easy style, is thoroughly comprehensive, and should be popular. We do not, in fact, know of any work in which the whole Turkish question, historical, political, and religious, is so clearly placed before the reader as it is in this work.

The Reconciliation of Reason and Faith. By REGINALD E. MOLYNEUX, M.A. (Rivingtons.) The spirit in which Mr. Molyneux has written this little work will commend it to some readers more than its argumentative power. Mr. Molyneux never dreams of getting angry, or of administering "orthodox blows and knocks," he is simply calm, reasonable, suggestive. We feel, in regard to some points, that he has not quite thought out his subject, and here and there there is decided confusion. For instance, he says:—

> I believe, brethren, that people are beginning to wake up to see how very remarkable a phenomenon death is, and to suspect that as the guidance of God has led us in the present generation to conquer so many of the evils which afflict humanity, and to perceive that much of what was termed evil is really in itself no evil at all, but only the result of human ignorance and infirmity, etc.

How can the result of human ignorance and infirmity be anything but evil?

My Lady Help, and What she Taught me. By Mrs. WARREN. (Houlston and Sons.) This book is marked, "Price one shilling," and it is one of the cheapest and best shillingsworths of information ever given in exchange for that popular coin. Mrs. Warren tells in a pleasant style just what the cookery-books and household guides do not tell. For instance, what cookery-book will tell us how to prevent the taste of the oven in baked meat? Not one. Yet the plan is as simple as possible. Can you tell the different effects of boiling and cold water on cooking? No. These our Lady Help can tell you. Here, in fact, is a magazine of valuable information for a housekeeper, put together in a style that makes it as readable as a tale.

Poems Humorous and Pathetic. By TOM HOOD. Edited, with Biographical Preface, by his Sister. (Chatto and Windus.) This is a very interesting memorial of a man remarkable enough to challenge attention. He inherited many of his father's characteristics, subdued by combination with others almost special to himself: pensive thought, humorous fancy, and hints of good spirits reacting upon and modifying each other. The present volume aims at fairly exhibiting these traits of character. Most of the pieces are professedly light, but are never unsuggestive of graver veins of thought. There is now and then a piquancy of point, a delicacy, a nicety of phrase seldom or never found dissociated from possibilities of another kind. Some of the serious pieces we like the best—pieces which, in his own indirect way, often suggest much of earnest thought and trouble wisely borne. The following is of this kind:—

> Ah, dearest, if our tears were shed
> Only for our beloved dead;
> Although our life's left incomplete,
> Tears would not be so bitter, sweet,
> As now!—ah! no.
>
> Ah, dearest, if the friends who die
> Alone were those who make us sigh;
> Although life's current is so fleet
> Sighs would not be so weary, sweet,
> As now!—ah! no.
>
> If oft more pain it did not give
> To know that our beloved live,
> Than learn their hearts have ceased to beat,
> Grief would not be so hopeless, sweet,
> As now!—ah! no.

There is a peculiarly realistic and tender touch in such pieces as "The Widow and the Fatherless"—a story of a mining incident; whilst in such poems as "Losing and Winning" we see great facility of rhyming, as in some Eastern tale. The biographic sketch is done with discrimination, refinement, and good taste; it presents some almost unexpected traits, and cannot do otherwise than make Tom Hood's memory more and more cherished by many.

The Great Commentary of Cornelius a Lapide. Translated by THOMAS W. MOSSMAN, B.A., Rector of Torrington, Lincolnshire, assisted by various scholars. St. Matthew's Gospel, Chaps. x. to xxi. (London: John Hodges.) Some six months ago we introduced the first volume of this translation of the great Jesuit commentator to our readers, and expressed our regret that the work was not edited as well as translated. An introduction, giving some account of the author and the circumstances in which, and the ends for which, he delivered his prelections in Rome, would have given interest to the work, while a comparison of the labours of a Lapide with those of the great Protestant commentators, who were his contemporaries or immediate predecessors, might have been expected from a clergyman of the Church of England. But we must take the work as it is. To Roman Catholic preachers who can find an audience which is prepared to accept with unquestioning faith the most extravagant and grotesque marvels, it will be an exhaustless storehouse of supernatural anecdote. To Protestants who desire to understand the mental condition of the better-instructed portion of the Church of Rome two and three centuries ago, it will furnish a means of judgment better than any descriptive history. As to argumentation on historical and other matters, our wonder is not as to what we find in the pages of Cornelius a Lapide, but that it should have a literal parallel in the argumentation of men who have had the best English training of the nineteenth century. The good Jesuit tells us gravely, that "Peter, as the Primate of the Apostles, had power to admonish and correct them if they erred in faith and morals, to put an end to contention, to assign them their provinces, to substitute others in their place if they fell, as he substituted Matthias in the room of the traitor Judas"—oblivious of the act that every item in this statement is in clear opposition to a history which is within the reach of all. But has not our own "Henry Edward" of Westminster said the same thing; assuring us "that to Peter, first and alone, was given by our Divine Lord the plenitude of all power, both of teaching and of ruling, together with the charge of the whole flock on earth; that this power was so given to him that he was able to act alone and supremely, apart from the other Apostles; whereas the other Apostles were unable to act except in subordination to him." The question here is not as to the interpretation of words, but as to a simple historical fact. And in the face of Paul's distinct and emphatic assertion to the contrary, our cardinal tells us that Paul and his fellow Apostles were unable to act except in subordination to Peter. That a Jesuit Doctor, in the congenial atmosphere of Rome two centuries and a half ago, should propound such historic falsities, need excite no surprise. But that an English Doctor, in the latitude of London, and in these days, should repeat them, is a marvel. As to the commentary of a Lapide, many will thank Mr. Mossman for it, and put it on their shelves, though with very various feelings and for various ends.

Short Discourses. To be read in families. By WILLIAM JAY. Two vols. (London: Hodder and Stoughton.) The preface to these volumes is dated "Percy-place, June 1, 1805." William Jay was then a power in the Christian world. Many invalids who sought health and strength in Bath, found in his preaching spiritual healing and life. Many frivolous people who went to Bath because it was the fashion to go, were taught by him that, "life is real, life is earnest." Not a few devout Churchmen, like William Wilberforce, thankfully received from the Nonconformist spiritual food which they could not find in the parish church. A preacher, of whom it could not be said that he was either great or eloquent, was thus to large and varied numbers a true Father in God. This true "bishop" of Bath taught by his pen as well as by his lips. And his discourses, long and short, with meditations of many kinds, have been often reprinted, and seem always to have found readers. There is a fashion in the pulpit as well as in the pew. And the pulpit of to-day differs as much from the pulpit of seventy years ago, as do the dresses of the men and women who listen to it. But there is nothing substantially new in human nature, and nothing substantially new in its great regenerator and purifyer, the Gospel of Christ. How far either the one or the other has became better or worse understood during these seventy years, whether the pulpit is truer or less true to its vocation than it was, is a question far too wide to be touched in a brief notice like this. But we have no doubt that Mr. Jay's "Short Discourses" will find appreciative readers in the last quarter of this century as they did in the first. Indeed, we cannot help thinking that the study of them would have a wholesome effect on many preachers of the present day. The absence of all straining after either sentiment or intellectuality, their perfect simplicity and lucidity, their plain common sense, their pithiness and pointedness, would be corrective of faults that are not uncommon. We do not hold up Mr. Jay as a model, nor his style as the highest to be aimed at; but if men learn from him to be natural, simple, direct, and earnest, they will learn a most important lesson.

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

MARRIAGES.

CONDER—RICHARDSON.—March 10, at John-street Chapel, Bedford-row, by the Rev. G. Wilkinson, of Chelmsford. J. G. Conder, Esq., of Hamlet House, Chelmsford, to Maria, widow of G. Richardson, Esq, late of Chignal Hall. Essex.

SIMPSON—BREWER.—March 14, at the Congregational Church, Harrogate, Robert, only son of the Rev. R. Simpson, of London, to Gertrude, daughter of the late Rev. Dr. Brewer, of Leeds.

MATTHEWS—WARD.—March 16, at Belvoir-street Chapel, Leicester, by the Rev. J. W. Thew, Walter Rettoney, second son of the late Mr. Samuel Matthews, of Wigston Magna, to Sarah Annie Ward, eldest daughter of the late Mr. Geo Ward, of Swannington.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes (by post for 14 stamps), labelled, "JAMES EPPS and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London."

HOLLOWAY'S PILLS.—These pills are better for strengthening a debilitated constitution than any other medicine in the world. Persons of a nervous habit of body, and all who are suffering from weak digestive organs, or whose health has become deranged by bilious affections, disordered stomach, or liver complaints, should lose no time in giving these admirable pills a fair trial. Coughs, colds, asthma, or shortness of breath are also within the sanative powers of this remarkable medicine. The cures effected by these Pills are not superficial or temporary, but permanent and complete. They are mild as they are efficacious, and may be given with confidence to delicate females and young children.

HORNIMAN'S TEA.—Choice teas at very reasonable prices are always to be had of Horniman's Agents; Chemists in every town. Being direct Importers, Messrs. Horniman guarantee the purity, strength, and flavour of all their teas. Their agents are constantly receiving fresh supplies from the Wholesale London House, secured in tinfoil packets, whereby the delicate flavour and aroma is preserved.

FITS.—Epileptic Fits or Falling Sickness.—A certain method of cure has been discovered for this distressing complaint by a physician, who is desirous that all sufferers may benefit by this providential discovery; it is never known to fail, and will cure the most hopeless case after all other means have been tried. Full particulars will be sent by post to any person free of charge.—Address, Mr. Williams, 10, Oxford-terrace, Hyde-park, London.

CARDINAL ECRU, OR CREAM.—JUDSON'S DYES.—White goods may be dyed in five minutes. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz, a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

PERFECTION.—Mrs. S. A. ALLEN'S World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is speedy and thorough, quickly banishing greyness. Its value is above all others. A single trial proves it. It is not a dye. It ever proves itself the natural strengthener of the hair Sold by all Chemists and Perfumers.

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The Report presented at a Meeting held on the 4th January last showed,—
1. As to the Progress of the Society,
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2. As to the Financial Position of the Society,
that the Assurance Fund at the date of Valuation was £2,118,457 10 2
and the calculated Liability at the same date 1,760,516 13 10
Thus leaving a surplus of £357,940 16 4
and that, after setting aside the Permanent Reserve Fund of £50,000, and the fractional amount of £7,940 16s. 4d., there remained for division the sum of £300,000, which was larger by £30,000 than on any previous occasion.
3. As to the Results of the Division,
that the sum which fell to the Assured would produce reversionary additions to the Assurances, amounting in the aggregate to £357,014, varying in individual cases from 35 to 91 per cent., and averaging over 50 per cent. on the Premiums received in the Quinquennium;
and that the Cash Bonus, which, being the present money value of the Reversionary Bonus, was the true measure of the allotment, averaged 30 per cent. on the like payments, as compared with 29 per cent. in 1872, the highest previous percentage.
4. As to the Basis of Valuation,
that the Institute of Actuaries' new HM, or Healthy Males Table, based on the experience of 20 of the largest English and Scotch offices, with net premiums and 3 per cent. interest, had been used in the Investigation;
and that the severity of the new test, as well as the strength and elasticity of the Society, were alike shown by the fact that the Reserve thus required was greater by £84,611 than that which would have been needed by the Carlisle Table.
The NEXT DIVISION of PROFITS will take place in JANUARY, 1882, and Persons who effect NEW POLICIES before the end of JUNE NEXT will be entitled at that Division to one year's additional share of Profits over later Entrants.
The Report above mentioned, a detailed account of the proceedings of the Bonus meeting, the returns made to the Board of Trade, and every information, can be obtained at either of the Society's Offices, or from any of its Agents.
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